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CONTENTS

THE "THREE DAYS"—FROM HOLY THURSDAY EVENING TO EASTER SUNDAY EVENING (with Illustrations) 386
The Rev. JOSEPH F. SHEAHAN, Poughkeepsie, N. Y.

THE BIBLICAL COMMISSION AND THE DEGREES IT CONFERS 391
The Rev. HUGH POPE, O.P., Doctor in S. Scripture and Professor of Biblical Exegesis, Collegio Angelico, Rome, Italy.

THE ORIGIN AND PRESENT CONDITION OF THE RUSSIAN ORTHODOX CHURCH 401
The Rev. WILLIAM LEEN, Walker, Iowa.

THE STORY OF A MODERN CAPUCHIN 416
R. F. O'CONNOR, Cork, Ireland.

THE PRESENT STATUS OF THE APOSTOLIC CHANCERY, DATARY, AND CAMERA 425
The Rev. M. MARTIN, S.J., St. Louis University.

THE MONK AS A WITNESS IN APOLOGETICS 436
The Rev. CORNELIUS CLIFFORD, Whippany, New Jersey.

IS SOCIAL REFORM WORK A DUTY OF THE PARISH CLERGY? 452
The Rev. JOSEPH SELINGER, D.D., Jefferson City, Missouri.

CONTENTS CONTINUED INSIDE.

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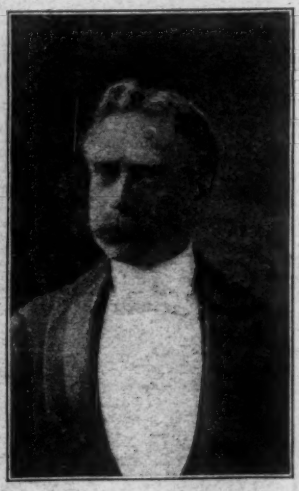

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CONTENTS CONTINUED

ANALECTA:

ACTA PII PP. X:

I. Venerabili Fratri Gulielmo, Archiepiscopo Bostoniensi, ob Largitatem erga Pontificium Institutum Biblicum....459

II. Summus Pontifex commendat Propagationem Sodalitatis sub titulo Foederis a Bono Pastore in civitate Washington fundatae....460

S. CONGREGATIO S. OFFICII:

Indultum pro Tertiariis et Confratribus Ord. Redemptorum B.M.V. de Mercede....461

S. CONGREGATIO CONSISTORIALIS:

I. Circa Competentiam relate ad Matrimonia Mixta....462

II. Circa Relationem S. Sedi exhibendam ab Alumnis Collegii Josephini....463

III. Decretum de Relationibus Dioecesanis et Visitatione SS. Liminum (*Continued*)....326

S. CONGREGATIO DE RELIGIOSIS:

Declaratio circa Decretum d. d. 7 Sept. 1909: "De quibusdam postulantibus in religiosas familiasn on admittendis"....471

S. CONGREGATIO RITUUM:

De Offertorio in Missis Cantatis....472

ROMAN CURIA:

Recent Pontifical Appointments....472

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month....473

The Casus "De Liceitate Vasectomiae" (*Mgr. Jules De Becker, J. U. D., Louvain University, Belgium*)....474

The Teaching of Scripture in our Schools (*The Rev. John J. O'Gorman, Canadian College, Rome, Italy*)....476

"What Vestments Shall We Wear?"....477

The Question of Manufacturing Proper Paramentics....480

I. A. K. Brandreth, Pembroke College, Oxford, England.

II. E. Francis Riggs, Washington, D. C.

The Question of Christian Art Supply (*The Rev. P. Raphael, O.S.B., Manchester, New Hampshire*)....481

The Kevelaer School of Design for Liturgical Vestments....482

Communion without Fasting (*S. C. B.*)....484

An American League for the Conversion of Non-Catholics....485

Adjusting Misunderstandings in a Parish (*M. B. O.*)....487

Ecclesiastical Heraldry: Coat of Arms of the Bishop of Wilmington 488

To a Seminarian (*The Rev. Michael Earls, S.J., Woodstock College, Maryland*) 489

The Form of Absolution in the Greek Church....489

I. Andrew J. Shipman, New York City. II. The Rev. William Leen, Walker, Iowa.

The Alienation of Articles Blessed by the Church....491

CRITICISMS AND NOTES:

Moine Bénédictin: Dom Guéranger....493

Van Dyke: The Spirit of America....496

Kachnik: Ethica Socialis—Historia Philosophiae....499

Dewe: Psychology of Politics and History....500

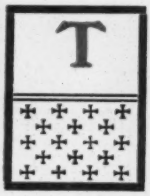
F. C. P.: Man Mirroring his Maker....502

——: Clericus Devotus....502

Graham: The Mystery of Naples....503

LITERARY CHAT....508 BOOKS RECEIVED....511

(OVER)



THAT ENGLISH-SPEAKING readers should be so little acquainted with the story of St. Clare—a page of medieval biography full of beauty and pathetic interest—has been due in great measure to the absence of a suitable work on the subject. To fill this void is the aim of the volume mentioned below

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The Life of St. Clare

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This primitive biography has not heretofore been accessible to English readers in a complete or separate form. There is therefore a special call for its translation, both for its own sake and so as to close the cycle of the early Franciscan Legend in the vernacular. Moreover, the fact that there is no modern biography of St. Clare in English lends an added interest to the book.

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Another attractive feature of the volume are the illustrations. They include a photogravure frontispiece of the well-known picture of St. Clare by Tiberio d'Assisi, preserved at the Porziuncola, views, specially taken by the author, of various places and scenes connected with her life, and facsimiles of early documents, seals and medieval initials. Like its forerunners in the same series—*The Writings of St. Francis* and *The Golden Sayings of Brother Giles*—THE LIFE OF ST. CLARE is beautifully printed and daintily bound.

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THE "THREE DAYS"

From Holy Thursday Evening to Easter Sunday Evening.

The illustrations for this article are from drawings made by Messrs. Arnold and Locke, Architects, Brooklyn, N. Y., from designs suggested by the author.

DAY. ITS MEANING.

DAY, when it means the time of light, can have but one meaning, sunrise to sunset; but when it means the seventh of a week, and includes both light and darkness, its starting-point is arbitrary.

We may measure the day of 24 hours, from midnight to midnight, or from sunset to sunset, or we may take any other starting-point we choose.

Our day is measured from midnight to midnight; the Jewish day in our Saviour's time began and ended six hours earlier, at sunset.

Before midnight, Jesus said to Peter: "The cock shall not crow *this day,* till thou thrice deniest, that thou knowest me" (Lk. 22: 34; Mk. 14: 30).

After midnight, came Peter's denials, and the cock crowing.

According to our division, the prediction was made on one day, late Thursday evening; its fulfilment the next day, Good Friday; but acording to the Jewish division, all happened on the same day. The three days of which we shall speak, are three Jewish or Scriptural days. The first day, Thursday evening to Friday evening; the second day, Friday evening to Saturday evening; the third day, Saturday evening to Sunday evening.

The first of these three days the Jews called Parasceve; the second Sabbath; the third we now call the Pasch. Good Friday, Holy Saturday, and Easter Sunday, are more familiar names, but these days of ours begin at midnight; the days of which we are about to speak began at sunset. They do not exactly coincide. The Church frequently uses the Scriptural day in her Liturgy; the Divine Office, for instance, does not begin at midnight, but with Vespers (evening song).

THE FIRST DAY.—PARASCEVE OR GOOD FRIDAY.

Late Thursday afternoon, when the western sky was on fire from the setting sun, Jesus and His disciples were entering the Supper chamber. Soon the light died out in the western sky, and the Pascal moon rose full and bright over Jerusalem.

Now it is Thursday evening, we would say; but the disciples would say, "No; Thursday is over, and another day, Parasceve, has begun." For they began their day at sunset.

At the beginning of this day, Jesus eat the Paschal meal with His disciples; He washed their feet; He told them of Judas's treason; He instituted the Holy Eucharist; He foretold Peter's denials. Leaving Jerusalem He went to Gethsemane; there He suffered His agony; He was seized by the mob, was brought before the Sanhedrim, was condemned by Pilate, was led to Calvary, and nailed to the cross.

Toward the close of this day He died; at its close He was buried. In the Missal we say that Jesus instituted the Holy Eucharist, *pridie quam pateretur,* the day before He died. When midnight is made the dividing line, this is true; but according to the Scriptural division (that which Jesus Himself used), He offered the unbloody Sacrifice at the beginning, and the bloody Sacrifice at the end, of the same day.

Jesus died about three o'clock; then Joseph of Arimathea went to Pilate and asked for His Body. After securing permission, he brought fine linen, while Nicodemus went for ointment. When they returned to Calvary, they took the Body down from the cross, anointed it, wrapped a napkin about the Face and twined linen about the Body; then they carried it to Joseph's sepulchre near-by, rolled a great stone to the entrance, and departed to their homes. Their work was necessarily hurried, for they had to finish it before the

THE BURIAL OF JESUS.

Sectional View, showing Interior of Sepulchre.

THE SECOND DAY—THE SABBATH.

Jesus in the Sepulchre.

Sabbath, on which it was not lawful to work. Fig. 1 shows the procession to the Sepulchre, just before sunset. Fig. 2 is the same scene, but a sectional view, showing the interior of the Sepulchre.

THE SECOND DAY.—THE SABBATH: HOLY SATURDAY.

When those who buried Jesus hurried to their homes, the sun was sinking, and with it Friday ended. The first day was over, and the second had begun. From sunset on Friday to sunset on Saturday was the second day, the Sabbath; Holy Saturday we call it now. It was Limbo day. During the whole of it, the Soul of Jesus was with the blessed souls detained there; some of them for centuries had been awaiting His coming.

His Precious Blood dyed the ground about Calvary; His Sacred Body was in the tomb; His Soul was with them. Since the burial, Calvary and the Sepulchre were silent and deserted; no one was seen there; no sound was heard, unless that of the wind, of some stray animal, or of passing birds; but myriads of invisible angels were gathered there, about the Sacred Body and the Precious Blood, in loving adoration. The great city of Jerusalem was almost as still as the Sepulchre, just outside its walls; for this was the Sabbath and a "great Sabbath day". But Sabbath though it was, the chief priests and Pharisees went to Pilate and said:

> Sir, we have remembered that that seducer said, while he was yet alive: After three days I will rise again.
>
> Command therefore the sepulchre to be guarded until the third day; lest perhaps his disciples come, and steal him away and say to the people, he is risen from the dead; and the last error shall be worse than the first.
>
> Pilate said to them: You have a guard, go, guard it as you know.—(Mt. 27: 63-65.)

Whether this was on Saturday morning or later, we do not know. St. Matthew merely says: "On the morrow, which is after the Parasceve, the chief priests and the Pharisees came together to Pilate" (Mt. 27: 62).

If it was later than six o'clock on Saturday morning, more

than half of the second day was past. What was the meaning of their request, to have the sepulchre guarded *until* the third day? For the next few hours until sunset? Certainly not: the Jews did not care whether the Body of Jesus disappeared or not during the second day; if it did, it would have falsified His prophesy, for He said: "On the third day, I will rise again."

During the second day, and until the beginning of the third (sunset on Saturday), there was no need of a guard. It was from Saturday evening until Sunday evening, *during* the third day, that a guard was wanted. During would be a better word than until, in this verse.

"They, departing, made the sepulchre sure, sealing the stone, and setting guards" (Mt. 27:66). Where the guard was, at what hour they reached the sepulchre, when the chief priests and Pharisees met them there—these and other details are wanting. The guard probably reached the Sepulchre as quietly as possible. It is not likely that they marched in a body through the streets of Jerusalem, on that great Sabbath day. If they did, the whole city would have known it. Everything in the Gospels points to the utmost secrecy. The women had not heard of the guard, as their question shows: "Who shall roll us back the stone?" The change in public sentiment must have made the priests and Pharisees cautious. In all probability each member of the guard was notified to reach the Sepulchre before sunset, and to go there each one alone, and by unfrequented roads, so that they would be unnoticed. With the same caution, the priests and the Pharisees who had ordered the guard, reached the appointed place.

THE THIRD DAY.—THE PASCH: EASTER SUNDAY.

A. BEFORE THE RESURRECTION.

While the western sky was all aglow, the priests and Pharisees, with the guard at the Sepulchre, were anxiously watching it. When the sun had vanished, the Sabbath day was over and the third day had begun.

The guard rolled back the great stone from the door of the Sepulchre, and the priests and Pharisees entered with lighted torches, to assure themselves that the Body of Jesus was still there. They carefully examined the walls, the floor, and the

THE THIRD DAY.

Priests and Pharisees examining the Sepulchre

THE THIRD DAY—JESUS RISING.

ceiling, to make sure that there was no secret passage through which the disciples might steal in. Having satisfied themselves that all was secure, the guards rolled back the great stone, against the entrance; the priests put several cords across the great stone, sealing their ends to the walls of the Sepulchre, so that if the stone were moved, the broken seals would give evidence of it. They ordered the guard to remain there for the next twenty-four hours, and then they returned to their homes. The guard lighted a fire, as they had done two nights before (Jn. 18: 18), for the March nights were cold; they pulled their cloaks about them, and began their watch.

The examination of the interior of the Sepulchre is not mentioned in the Gospels; but it is a natural precaution they would not be likely to omit. They thought that the disciples would attempt to steal the Body, and we cannot suppose that they failed to examine whether they had done so already.

Fig. 4 shows the priests examining the Sepulchre. Fig. 5 shows the guards watching it after their departure. How many guards there were, whether a dozen or a hundred, we have no means of knowing. Since the disciples of Jesus were numerous (Jn. 12: 19), a large guard may have been deemed necessary; the more numerous it was the less would be the chance of bribing them all.

B. THE RESURRECTION.

Whilst some of the guards were standing at the door of the Sepulchre, and others were warming themselves at the fire, the Soul of Jesus returned from Limbo; His Precious Blood was gathered up and put back into His arteries and veins; Body, Blood, and Soul are united again, never to be separated any more. (The Divine Nature had remained inseparably united to all three, His Body in the Sepulchre, His Blood about Calvary, and His Soul in Limbo.)

Jesus is not alone: millions of souls, all the ransomed dead from Limbo, and all the angels of heaven are with Him.

Jesus casts aside the napkin about His Head, and the grave clothes that were about His Body, and, like an X-ray, passing through the rocky roof or wall of the Sepulchre, is risen from the dead, and the guards, all unconscious of it, are guarding an empty tomb.

Fig. 5 shows the moment of the Resurrection, Jesus rising. Fig. 6 shows Jesus passing through the roof of the Sepulchre.

In what direction Jesus left the Sepulchre we cannot tell, whether through the rocky roof, the side walls, or through the great stone that filled the entrance. No good reason can be given for supposing that He came through the great stone rather than through the roof or walls. Nothing could impede His glorified Body; with the silence and rapidity of light He was gone.

C. AFTER THE RESURRECTION.

The coming of the angel.

There was a great earthquake. For an angel of the Lord descended from heaven; and coming, rolled back the stone and sat upon it. And his countenance was as lightning, and his raiment as snow.

And for fear of him, the guards were struck with terror and became as dead men.—(Mt. 28: 2-4.)

After Jesus arose—how long after we do not know—an angel came to the Sepulchre. His presence being ushered in by an earthquake, he took the great stone like a play-toy, rolled it aside, and sat upon it. The terrified guards, looking into the Sepulchre, which was lighted up by the brightness of his countenance, saw it empty. The sight of the terrible angel so frightened them that they became for a time like dead men. When they recovered from their fright sufficiently to run away, some of them went to those who had placed them there, and told them all that they had seen.

Artists have imagined that the guards saw Jesus coming out of the tomb, and that He terrified them. This is contrary to the Gospel account. St. Matthew tells us very explicitly, that it was the sight of the angel and his lightning-like countenance that terrified them. They did not see Jesus at all. He had risen before the angel came. It was not necessary for Him to have the stone removed, or to remove it Himself: He passed through the closed Sepulchre, just as He entered the closed room where the Apostles were, on Easter night.

Our illustrations (Figs. 5 and 6) show the Resurrection. The pictures that the artists have given us should be styled "After the Resurrection", or "The Coming of the Angel".

JESUS PASSING THROUGH THE STONE TOMB

AFTER THE RESURRECTION

Coming of the Angel and Terror of the Guard.

The angels and the souls from Limbo were the witnesses of the Resurrection. There were no human witnesses, unless Jesus allowed His Mother to see Him rising.[1]

J. F. SHEAHAN.

Poughkeepsie, N. Y.

THE BIBLICAL COMMISSION AND THE DEGREES IT CONFERS.

IN the February issue of this REVIEW we discussed the question of the Biblical courses in vogue in our seminaries. We endeavored to set forth what, in our estimation, constituted an adequate course which should, while catering primarily for the priest who is to go out on the mission, also prepare, at least remotely, the priest who is later to become a Biblical professor. In the present paper we propose to put before our readers some account of the recent legislation of the Church as expressed in the foundation of the Biblical Commission and in the institution of the Biblical Degrees granted by it.

It was in 1893 that Leo XIII published his immortal Encyclical entitled *Providentissimus Deus* in which he laid down such clear principles touching the need of Biblical study and the methods which should be followed in seminaries and universities where such studies were carried out. "It is our wish and fervent desire," said the late Pope, "to see an increase in the number of the approved and persevering laborers in the cause of Holy Scripture; and more especially that those whom Divine Grace has called to Holy Orders, should, day by day, as their state demands, display greater diligence and industry in reading, meditating, and explaining it." After dwelling at considerable length on the work done in past ages

[1] Mt. 28:2 does not mention the Resurrection of Jesus through the closed tomb, but it is so clearly implied, that there is no controversy about it. All admit that it is the Evangelist's meaning.

The angel opened the tomb, and terrified the guards; he said to the women: I know that you seek Jesus; He is not here, He has arisen (Mt. 28:6).

Evidently Jesus had arisen before the angel came and opened the tomb.

"He could pass through a closed sepulchre (implied by Mt. 28:2), and closed doors" (Jn. 20:26). Hastings, *Dict. of Bible*, iv, p. 234, a.

"The Resurrection itself is not described. Like all beginnings, whether in nature or in history, it is hidden from view." (Plummer, Lk. p. 546.)

The angel rolled away the stone of the sepulchre of Christ. "Not that He might rise out of it, for He had already risen while the sepulchre was closed." (à Lapide, l. c., Eng. trans.)

by Catholic exegetes, the Pope went on to point out how we were to study the Bible:

> Let our first care, then, be to see that in seminaries and academical institutions the study of Holy Scripture be placed on such a footing as its own importance and the circumstances of the time demand. With this view the first thing which requires attention is the wise choice of professors. Teachers of Sacred Scripture are not to be appointed at hap-hazard out of the crowd; but they must be men whose character and fitness are proved by their love of, and their long familiarity with, the Bible, and by suitable learning and study.

There then follow most wise remarks on the method of teaching which should be followed. It is these remarks which served for the basis of our paper in the February issue.

Nine years later the Pope spoke once more, and this time it was to give concrete expression to the doctrine he had laid down in the previous Encyclical regarding Biblical teaching. In this second Encyclical, *Vigilantiae,* dated 30 October, 1902, Leo XIII instituted the Biblical Commission and he laid down certain broad principles which were to guide its members. First, they were to keep themselves *au courant* with all that could in any way concern Biblical exegesis; whatever new discovery was made they were at once to endeavor to appraise it as its true value and publish it for the advantage of Catholic Biblical scholars. They were especially to pay attention to philology and Oriental languages and also to the study of the original texts. Secondly, they were to do all in their power to discourage Catholics from building up their exegesis solely on the works of non-Catholic commentators, and were to insist on the rights of the Church as the sole interpreter of Holy Scripture. For this purpose they were to make a special study of the art of criticism "as being of the very greatest necessity if we would arrive at the true meaning of the Sacred Writers". Lastly, the Pope says that, while the precise meaning of some texts of Holy Scripture has been decided by the Church, there yet remain many upon which no definitive pronouncement has been passed. In such matters men are free; but since the discussion of controverted points sometimes exceeds the bounds of Christian charity, and since, too, in the heat of discussion, even matters of faith and re-

vealed truths are brought into discussion, the members of the Commission are to arrive at a decision, as far as they can, on some of the more important of these controverted questions and thus prepare the way for the Apostolic See to decide finally what Catholics are to hold.

But Leo XIII was nothing if not practical, and he saw that it would be impossible for the members of the Commission to do good work unless they had a thoroughly good library at their disposal: "We assign to them therefore now a certain part of our Vatican Library and we will provide that there shall be there collected manuscripts and books of all periods, and these are to be at the disposition of the members of the Commission."

Pope Leo died in the following year, 1903; but his successor Pius X has not been slow to carry out the intentions expressed by the late Pontiff. On 13 February, 1904, he published the Encyclical *Scripturae Sanctae* in which, after referring to the two foregoing Encyclicals, he says that with a view to providing a supply of good professors for Catholic colleges he has decided to institute the Degrees of Licentiate and Doctor in Sacred Scripture. These Degrees are to be conferred by the Biblical Commission which will hold examinations at stated periods for that purpose. The conditions for candidature may be briefly stated thus:

1. The candidate must be in priest's orders; he must further have obtained his doctorate in theology in some approved University; he may belong to either the Secular or the Regular Clergy.

2. The examination must be in writing as well as *viva voce*.

3. Candidates may present themselves for the Licentiate immediately after taking their degree as Doctor in Divinity, but they may not present themselves for the Biblical Doctorate until a year has elapsed from taking the Licentiate.

4. For the Doctorate a written thesis approved by the Commission must be presented.

The full program of the examinations appeared simultaneously. We give below the portion which refers to the Licentiate and shall discuss it in this and in the subsequent paper. Catholic Biblical students at once began to take advantage of the encouragement thus offered. So far ten examinations for

the Licentiate have been held, and priests from all over the world have presented themselves. Thirty-eight have passed, with varying degrees of success; many have failed. We mention this latter point because it is often said that Roman examinations are not a guarantee of knowledge; no one can complain that the examinations of the Biblical Commission are not severe enough; many candidates have been astounded at the very serious character they assume. The ex-Rector of Louvain University, Monsignor Hebbelynck, assisted at the last examination for the Licentiate and also examined in Coptic for the Doctorate. He expressed himself delighted at the solid character of the examination. And this is as it should be. Four have passed the Doctorate, and of these America claims one and England another. It is noteworthy that the majority of the candidates belong to the secular clergy; one Benedictine and six Dominicans, of whom one has also taken the Doctorate, represented the old Religious Orders; the rest are members of the secular clergy and the Religious Congregations.

The examination is, then, a high-class one, and there can be no shadow of doubt that it will do an immense good in the Church, since it will form professors whose attainments are guaranteed and who consequently are thoroughly capable of taking up the Biblical teaching in any seminary. Two points in the legislation for the Degrees seem to us primarily responsible for the success of the step taken by the Holy See. First of all, a candidate must be already a Doctor in theology. This ensures a certain stability and maturity which in the investigation of Biblical matters is of the highest importance. And secondly, the Commission is composed of members of various Religious bodies as well as of the secular clergy. It is in no sense attached to any one body. It is cosmopolitan. No one would have been surprised had Pope Leo XIII thought fit to entrust it to the Benedictines, for example, or to the Jesuits, or to the Dominicans whose Biblical School at Jerusalem was then already well-known. But the Pope did nothing of the kind, and no one who looks into the question can fail to realize how far-seeing he was. We may point out, too, a further source of strength, and that is in the extent of the matter which candidates have to present. The matter is, as

we have shown, vast. But that is in itself a safeguard. The examination has to be taken as a whole or not at all. It is illegal to break it up. And all who have any inside acquaintance with modern methods of "cram" will feel grateful that this is so. A candidate must have solid knowledge if he would pass; he cannot undergo a two-years' course of drastic preparation.

We will now give the program in full. It is probably familiar to many of our readers, but it will be more convenient to repeat it here.

AD PROLYTATUM.

IN EXPERIMENTO QUOD SCRIPTO FIT.

(A) Exegesis (*i. e. expositio doctrinalis, critica et philologica*) quattuor Evangeliorum et Actuum Apostolorum. *Pericope ex his, a iudicibus eligenda, exponetur nullo praeter textus et concordantias adhibito libro; de qua verbis quoque periculum fiet.*

(B) Dissertatio de historia biblica *iuxta materiam infra sub n. III assignatam.*

(C) Dissertatio de Introductione generali aut speciali *iuxta materiam infra positam sub nn. IV et V.*

IN EXPERIMENTO VERBALI.

I. Graece quattuor Evangelia et Actus Apostolorum.

II. Hebraice quattuor libri Regum.

III. Historia Hebraeorum a Samuele usque ad captivitatem Babylonicam; itemque historia evangelica et apostolica usque ad captivitatem Sancti Pauli Romanam.

IV. Introductio specialis in singulos libros utriusque Testamenti (*i. e. authenticitas, integritas, compositionis circumstantiae, scopus, divisiones generales*).

V. Introductionis generalis quaestiones selectae, nimirum:

1. *De Bibliorum Sacrorum inspiratione.*
2. *De sensu litterali et de sensu typico.*
3. *De legibus Hermeneuticae.*
4. *De antiquis Hebraeorum Synagogis.*
5. *De variis Iudaeorum sectis circa tempora Christi.*
6. *De gentibus Palaestinam tempore Christi incolentibus.*
7. *Geographia Palaestinae temporibus Regum.*
8. *Palaestinae divisio et Hierusalem topographia tempore Christi.*
9. *Itinera Sancti Pauli.*

10. *Inscriptiones Palaestinenses antiquissimae.*
11. *De kalendario et praecipuis ritibus sacris Hebraeorum.*
12. *De ponderibus, mensuris et nummis in Sancta Scriptura memoratis.*

It will be at once evident that this program embraces an immense amount of matter. In fact the only question which is not explicitly mentioned is that of the Formation of the Canon of the Bible, and even this is not wholly omitted since the Special Introduction to each book (IV) necessarily includes the question of its canonicity. Similarly, though the question of the Mosaic authorship of the Pentateuch is not explicitly mentioned, it must be faced when treating of the introduction to any book of the Pentateuch.

For the comfort of the student it must however be remarked that no specialistic knowledge is required. The examination is meant to test a student's general and fundamental knowledge. Wide reading is not demanded, but careful reading. We may now take each item as it figures in the program, and see what is expected of the student.

But before doing so it will be convenient to point out that another program in French is published for the further information of students. From this we learn that certain subjects are of higher importance than others; thus the three written papers A, B, and C, are not of equal value as regards marks; the first-named, A, lasts for six consecutive hours, and is marked twice as high as the other two, which last only three hours each. We must not however conclude that mere length of time rules the relative value of these papers; the examiners wish to point out the immense importance of New Testament exegesis.

Again, in the oral examination, Hebrew and Greek count for twice as much as the Special and General Introductions and the Biblical History. Here again it is question of foundations; the Commission feels that a sound knowledge of the languages of the Bible lies at the root of all true Biblical knowledge.

Turning now to the written papers: the first, as already remarked, lasts six hours. This is an ordeal, and many will be inclined to think it excessive; but it is a fact and it is not

our business to criticize it. This exegetical paper is concerned only with the Gospels and the Acts; it must be written in Latin, and it must be a solid, doctrinal, philological, critical examination of the passage proposed for examination. As we read in the French program, what is called for is the literal exegesis of the text, the legitimate doctrinal conclusions, a comparison of any real parallel passages, an examination of apparent contradictions, and finally the discussion of the principal variants between the text and the versions. In short, a candidate must have a good knowledge of the text of the Gospels and the Acts; he must be able to write a practical commentary on any portion; he must know the main difficulties which he is likely to encounter; he must have a fair grasp of the Synoptic problem, that is to say he must not talk nonsense about it, though at the same time, be it noted, he is not required to know all the theories and views that have been put forth regarding this vexed question. Similarly, when it is said that a knowledge of the principal variants must be shown, it is clear that no candidate is supposed to carry in his head a whole list of all the variants in the New Testament! But he must know the chief ones; if, for example, he has to comment on Acts, Chap. 8, he would be expected to know that there was a difficulty about v. 37; but no one could expect him to know all the vagaries of Codex Bezae!

As a rule, at least in all the later examinations, the candidate has had a choice of three distinct passages for this first written paper. Thus one year we find that one of the three following passages was proposed for examination: the Call of the Apostles in the Synoptic Gospels, the Parable of the Good Samaritan, the Cure of the Man born Blind in S. John, 9. Again, another year, a choice was offered between: the narrative of our Lord's Temptation in the Desert; the Discourse with Nicodemus; and St. Peter's address to Cornelius in the tenth chapter of the Acts.

Assiduous reading of the Gospels and Acts in the Greek and Latin text will undoubtedly form the best preparation for this severe test; a simple commentary which gives us the variants, discusses the parallels, and does not flinch from difficulties, is to be preferred to any more recondite work which will probably only confuse the student. But here a difficulty at

once arises, where are such commentaries to be found? Are there any Catholic commentaries of the kind required? Have we got anything which can compare, for example, with the Cambridge Greek Testament for Schools and Colleges? We would prefer to leave this question unanswered; we will remark only that there are very few such commentaries to be found and that the best, on one New Testament book only, is by a nun! We do not say this by way of disparagement—far from it—but it makes one think! If the candidate has been engaged in teaching Holy Scripture his task will be rendered much easier. He will have been in the habit of correcting examination-papers; he will have been forced to express himself clearly and exactly in his regular class-work, and he will necessarily have acquired a great familiarity with the matter. At the same time a professor labors under certain difficulties when he presents himself for such an examination as this, for he has his mind formed and he has been accustomed rather to examine others than to be himself examined. He is, too, more aware of the difficulties, especially the big ones, and he is apt to think when he sees a certain passage set for examination that the examiner had a certain difficulty in his mind, whereas probably the examiner never thought of it. Hence the professor is in danger of overlooking points which to him may seem trivial but which he has to show that he knows. And if the professor is a specialist in any one line, his difficulty is intensified for he has to forget his special line and adapt himself to an examination which deals with general principles only and with fundamental knowledge only. Lastly it should be noted that for this examination no books are allowed except the text and the concordances. This seems to be interpreted by the presiding examiners as meaning that the Latin text with the assistance of the originals and of any simple version must be used. It goes without saying that it would not be permissible to bring into the room a version with notes of any critical value. A concordance to the Vulgate and to the Greek Testament is indispensable. Candidates have to provide their own books, viz. concordances and Bibles; but paper, etc., are supplied.

The second written paper is concerned with the Biblical History referred to under No. III. This embraces two parts,

the history of the Hebrews from the time of Samuel to the Babylonian Captivity, and the Gospels and Apostolic history from the commencement to St. Paul's Roman captivity. This history is of great importance, as it is of course the foundation of the Bible; it is its framework, so to speak, and it would not not be too much to say that modern vagaries in criticism are mostly concerned with the history, so much so that we constantly hear it insisted that we must now completely re-write our Biblical histories according to the ideas of the Evolutionist School of Old Testament exegesis. Now the history of the Hebrews is so intimately bound up with that of the surrounding nations that a knowledge of the history of these latter as told us on the monuments of Babylon, Assyria, and Egypt, is absolutely essential to any real knowledge of the history of the Old Testament. Hence particular stress is laid on the history in its relation with the monuments. One question has been repeatedly asked in these examinations, viz. the story of Sennacherib and Ezechias particularly as illustrated by the monuments. Consequently the student must make himself familiar with the history which has been of late rendered accessible to us by the discoveries of such men as Maspero, Sayce, Scheil, De Morgan, Petrie, Mariette, etc. It is evident that we cannot all be Assyriologists or Egyptologists, but we can keep ourselves *au courant* with what is going on and we can learn for ourselves the main facts which serve to illustrate the Bible. And here again we may repeat that the student who has the best knowledge of the text of the Bible will have the greatest advantage, and nothing but assiduous and intelligent reading of the text will win this for us. Such knowledge is of special assistance in the oral examinations, as we shall see later.

The third and last written examination, like the preceding one, lasts three hours. It is in some sense the most difficult of all, because the matter is so vast. There are seventy books in the Bible, and the unhappy student has to know the Special Introduction to every one of them! This demands a knowledge of the book itself, a knowledge of what is generally said about it, of its authenticity, its date, its divisions, its most important parts, the doctrine contained in it, its canonicity, its place in the Bible history, etc. This will demand evidently

much precis-work; some good Special Introduction must be read and studied and synopses must be formed which can be committed to memory. But if this portion of the examination is trying, it is the portion which will most repay us in the end, for the work requisite for attaining the necessary knowledge will give us a familiarity with the Bible-text which we can hardly otherwise obtain. A great deal will undoubtedly depend upon the student's skill in writing an examination paper. This needs practice; three hours may seem a long time and we may be disposed to fancy we can allow a certain amount of time to biting our pen; but it is not so. A student who really knows his matter will find the time none too long; indeed, unless he have a very clear idea of what he is going to say, and of how he is going to say it, he will find the time all too short. Moral Theologians divide moral circumstances as answering the queries *Quis, Quid, Ubi, Quibus auxiliis, Cur, Quomodo, Quando.* These same mystic words may serve for the general heading of our paper on the Special Introduction to any book of the Bible. This sounds like a "tip", but such things are not to be despised.

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[TO BE CONTINUED.]

THE ORIGIN AND PRESENT CONDITION OF THE RUSSIAN ORTHODOX CHURCH.

IN a former article[1] we explained the origin of the Greek Church, its organization, and present condition. Of its ninety-five million adherents, nine-tenths are under the dominion of the Russian Empire and among the Slav races. Notwithstanding these teeming millions of Christians, it must be admitted, of all the nations of Europe the Russian Empire was the least known in this country, until its late war with Japan brought it under the light of universal publicity. In nothing was this more evident than in the ideas commonly entertained even by educated Catholics relative to its religious condition. It is a country permeated with religion, where old traditions and primitive habits and customs are

[1] ECCL. REVIEW, March, 1910, pp. 300-315.

universally retained. Its strength mainly consists in having preserved intact those principles which can alone secure the stability of a nation, namely, its deep religious feeling, and its respect for authority; for its monarchical principle is recognized as invested with a religious character which makes it sacred in Russian eyes. In many minds the Russian religion is synonymous with the Orthodox Greek, but it is not Orthodox Greek in origin, nor is it Greek in language, constitution, or government. The Greek Church is composed of the Christians who are confined to the territories of the Ottoman Empire, under the spiritual jurisdiction of the Patriarch of Constantinople and embracing about ten million individuals. The Russian church, whilst it maintains with the Greek church a communion of belief and of liturgical rites and recognizes it as a " sister church " in Jesus Christ, yet is completely independent of it and under the power of the Czar. Being by far the greatest part of the Orthodox communion, the Russians are of opinion that the Holy Synod had better take over the government of the whole Orthodox church, for they openly proclaim that " Orthodoxy " is and should be Russian. If numbers, force and vigor count in the matter they are correct, for they evidently possess these characteristics. According to the census of 1905 the number of Russians of the " Orthodox " faith exceeds eighty-six million. There are 50,000 churches, of which 37,500 are parish churches, while the remainder are monastic and cathedral churches. There are altogether in the Empire sixty-six dioceses, governed by three metropolitans, fourteen archbishops, and forty-nine bishops. In thirty-three dioceses, the bishops have auxiliary bishops, whom they call vicars, to assist them. The white or secular clergy are divided into 250,000 priests, 25,000 of whom receive salaries from the imperial treasury. There are also 15,000 deacons and 43,000 precentors who discharge the duties of readers, chanters, sacristans, beadles and singers. There are 500 monasteries for men, having 8,500 monks besides 7,000 lay brothers, and 362 convents for women, having 11,000 sisters as well as 32,000 lay sisters and novices. The church has under its jurisdiction four ecclesiastical academies, at St. Petersburg, Moscow, Kieve and Kazan, and fifty-eight theological seminaries in which there are 1,200 teachers and 20,000 stu-

dents. About twenty million children are being educated, which clearly shows that at the present day the prevalent ideas relative to the lack of education in the Russian church are not well founded. The churches and monasteries also maintain 264 hospitals and about 1,000 alms-houses, while 28,000 libraries are attached, revealing the fact that the Russian clergy are no longer insensible to their sacred responsibilities. Since the war with Japan a great change has come over Russia, which is no longer recognized as a "despotism tempered by assassination," but a country whose people are brave, patriotic, self-sacrificing, and democratic. They love their *mir,* their country and their Czar with a love that passeth knowledge; blindly faithful to one form of fatalism, that whatever their "Little Father" decrees is for the best. The eyes of the civilized world are focused on this singular nation, and people are anxious to learn of its constitution and religion. Its inhabitants are raising themselves from the slough of servitude; superstition is vanishing before the rays of enlightenment; liberty of conscience is in the air, and the curse of state entanglement, clinging about the church like the poisoned shirt of Hercules, has been loosened by the now historic ukase of 30 April, 1905.

It is generally known that the first efforts to convert the Russian people to Christianity were undertaken in the ninth century by the two brothers, Cyril and Methodius, to whom in a great measure they owe their liturgy. A full account of their apostolic labors has been portrayed by Leo XIII in his admirable encyclical of September, 1880, addressed to the archbishops and bishops of the whole world. Being Greeks the two brothers brought with them the Greek rites as their form of worship, but instead of writing the Slavonic language in Roman or Greek letters, they invented an alphabet which afforded the Slav tongue the signs and means of a written language, which is used to the present day under the name of the Cyrillic or Slavonic alphabet. They translated into the Slavonian tongue all the liturgical books, besides the gospels and epistles used in the Greek rite, and instituted Mass to be said in the same. Complaints were sent to Rome, but, after an investigation, Pope John VIII approved of the use of the Slavonic language forever in the Mass and in the whole liturgy

and offices of the Church, as is evident from his still extant letter to Sfendolpulk, Count of Moravia. The language of those liturgies, like that of the Latin, was never changed, although the people for whom they were originally drawn up, and amongst whom they still continue to be celebrated, have entirely transformed their ancient language, and are perfectly incapable of understanding it at the present time in its original form. The Slavonic missal was revised by an order of Pope Urban VIII in 1631, and his brief and approbation are prefixed to this missal reprinted at Rome in 1745 at the expense of the Congregation of the Propaganda.

Although SS. Cyril and Methodius had evangelized the southern part of Russia, the bulk of the nation remained buried in paganism till nearly a century later. In 957 Olga, the wife of Prince Igor, whilst on a visit to Constantinople embraced Christianity and received baptism from the hands of the holy Patriarch Polycuct, together with several of her suite. Nestor, the father of Russian history, calls her the "Harbinger of Christianity". Returning to Russia she vainly endeavored to convert her countrymen, but not until 988, under her grandson, the Grand Duke Vladmir, was it finally established. Rambaud in his *History of Russia* tells us that, "when Vladmir had resolved to become a Christian, he marched against the Empire at Constantinople. Since this religion was a desirable thing, there was of course only one way in which a Norman and a gentleman could acquire it—by conquest. So he seized the Chersonesos, and then sent a messenger to the Emperor, Basil II, saying that what he wanted was three things, namely, priests to baptize him and his people, relics of saints for the churches, and Basil's sister for wife. If these wishes were not promptly complied with he would come and destroy Constantinople. The emperor forthwith granted his requests." Vladmir issued a proclamation inviting all his people, rich and poor, lords and slaves, to receive baptism under the penalty of being declared enemies of the prince. He introduced Christianity into other parts of his empire, founded a city named after himself, built churches, established priests in them, and founded schools.

Thus we see that Russia did not receive the Faith from the schismatic Greek church of Constantinople. SS. Cyril and

Methodius received faculties from Rome, and their difficulties were referred to and settled by Rome, and when Princess Olga and her grandson embraced Christianity, Constantinople recognized the supremacy of Rome. True, they received their first bishops and priests from Constantinople and were regarded as belonging to the jurisdiction of that See; nevertheless the new Church of Russia took no part in the great schism, but as it continued to receive its bishops from the schismatical capital it gradually lost direct relations with the centre of Catholic unity. Twenty years after the schism of Michael Cerularius was consummated, we find Pope Gregory VII sending legates to Grand Duke Demetrius with a letter that is still extant. Even the Russian bishops accepted the canonization of St. Nicholas by Pope Urban II, a Saint who is rejected by the Greek Church but who to-day is the popular and indeed the national patron of all the Russian people.

As the metropolitan See of Kieff, the head church of Russia, had been made dependent on the patriarch of Constantinople, the custom of receiving the primates of the Russian Church from Constantinople could not but result in drawing her into schism. Thus at the beginning of the twelfth century, Nicephorus, who was sent from Constantinople as primate of the church at Kieff, avowed himself schismatic, as is proved from an encyclical written by him against the Latins. During his primacy the Tartar invasion of Russia began under Genghis Khan. In 1224, the year of his death, the Tartars had proceeded as far west as Kieff, and sixteen years later they took and pillaged it. All communication with Catholic Europe was then cut off, and while Christianity was still retained by the people, the clergy came to recognize their princes as supreme alike in church and state. The taking of Kieff by the Tartars drove the Russian Christians northward and westward toward the little town of Moscow. The latter grew in importance, overshadowed Kieff, and became the origin of the present Russian Empire. In 1326 the metropolitan of Kieff changed his see to Moscow and the Grand Duke, following his example, likewise changed his capital, and shortly afterwards concluded a treaty of peace with the Grand Khan of the Tartars. Some years ago after this change of the metropolitan see to Moscow the seven bishops of the south chose a metropolitan for

Kieff, which divided the Russian church into two great jurisdictions, those of Moscow and Kieff. The latter remained for some time more or less faithful to Rome. At the Council of Florence, when there were as many Catholics in Russia as schismatics, Isidore, its metropolitan, voted for union, but under the jurisdiction of Peter Moglia—better known as the great champion of Orthodoxy—Kieff returned to communion with the northern schismatic Russian church.

After the fall of Constantinople, the Grand Dukes of Russia, who now called themselves Czars, assumed authority over the primates of Moscow and freed them from all foreign dependence. This was accomplished in 1589, by the erection of the Orthodox Patriarchate of Russia at Moscow. Jeremiah, the Patriarch of Constantinople, had bought his appointment from the Turkish government, and he visited Russia in quest of the purchase money. The Czar Feodor took advantage of the occasion and enticed Jeremiah to erect Moscow into a patriarchate wholly independent of Constantinople, an agreement which the latter readily embraced by raising the then metropolitan Job to the dignity of patriarch. It was not the simoniacal Jeremiah who gave the investiture to the new patriarch but the Czar himself, in these words: "Most worthy Patriarch, father of all fathers, first of all the bishops of Russia, I give thee precedence over all the bishops; I give thee the right to wear the patriarchal mantle, the cap of a bishop, and the great mitre; and I order that you be recognized and honored as a patriarch and the brother of all the patriarchs." The principle here implied has been ever recognized by the schismatics of Russia. The East was always prone to recognize the right of the Emperor to interfere in the things of the sanctuary, from Constantius in 355 to Nicholas II, the present Czar. According to the "Code of Laws of the Russian Empire", the Emperor is the supreme defender of the dominant creed and of all that concerns good order in the Holy Church. Theophanes Procopovich, the favorite of Peter the Great and Bishop of Pskow, declared that the Czars received from on high the power to govern the church, but not to officiate. Emperor Paul I declared in formal terms that "the supreme authority granted by God to the Autocrat extends also to the ecclesiastical state, and

that the clergy must render obedience to the Czar as their head chosen by God Himself in all matters religious and civil." From the moment when the Czar gave the investiture to the patriarch, the Russian church became purely national, and in accordance with the invariable fate of all national churches, the Czars grew omnipotent in imposing their own wills on the church.

As long as the patriarchate of Moscow lasted, the Czars encroached more and more on the spiritual power, until that which was established by one was abolished by another. On 21 January, 1721, Peter the Great assumed to himself the right and duty of reforming the church as he had reformed the state. Having completely changed the administration of the latter he set up his capital on the Neva and started the new city of St. Petersburg. He replaced the patriarchate, purposely left vacant after the death of Hadrian, by a permanent Synod chosen by himself and somewhat on the basis of the Lutheran consistories. This was the Czar who, without alleging any cause, espoused the lascivious Catherine, while his wife Eudoxia was still alive, a matter that recalls the conduct of Bardus in the Greek church and Henry VIII in the Anglican.

This Holy Synod that rules the Russian church is the shadow of the Czar. It is composed of the metropolitans of Kieff, Moscow, and Petersburg, besides six other bishops appointed at the pleasure of the Czar. The Czar's chaplain and the head chaplain of the forces are also members; these latter two, belonging to the secular clergy, are married; but the chief man in the Holy Synod is the Procurator, a layman, generally a soldier. He is the real intermediary between the Czar and the Synod, "the eye and advocate of state affairs". He has the direction of the Exchequer of the Synod, and of the numerous attendants employed by it, as well as the direction of ecclesiastical schools. The authority exercised by him over these administrations naturally gives him great influence over the progress of affairs submitted to the Synod as also over diocesan authorities. Russians themselves realize how completely their church now lies under the heel of the autocracy.

The oath imposed on the members of the Synod, from

Peter the Great to the present time, contains a phrase worthy of quotation: "Moreover I profess with oath that the supreme Judge of this Ecclesiastical College is the monarch of all the Russians, our most gracious Sovereign." By the institution of the Holy Synod, Peter became the sole effective patriarch in his dominions, the real guide of consciences; and that power has been exercised ever since, whether by the murderous Catherine, the crazy Paul, or the cruel Nicholas. The Constitution of the Holy Synod remains unchanged in its formation, and under it to-day the Russian church is the most Erastian body among Christians in the world.

Nor was Peter satisfied with substituting a permanent Synod for the patriarchate; he also drew up for the reform of the Russian church a canon which is to this day, with little modification, the basis of its organization. It is divided into three parts, the first treating of the Synod and the necessity of its creation; the second of matters relating to the church, clergy and laity; while the third refers to the members of the Synod and their functions. Then follows a complete Ecclesiastical Code, which imposes rules on the secular clergy, monks, and nuns, and abolishes provincial synods. The "Holy Directing Synod", as Peter called it, is named in the liturgy instead of the patriarch. It decides all ecclesiastical questions, regulates religious instructions, governs the censorship of books and questions of ritual, and selects professors for the seminaries. It is the last court of appeal in religious matters, and all the clergy of every rank, monasteries and convents are under its jurisdiction. It decides matrimonial cases and cases of conscience, settles disputes between bishops and priests, and watches over the use of ecclesiastical property. By the Ecclesiastical Code attached to the canon it prescribes the right of confessors to break the seal of Confession when there is a question of a plot against the Czar, his government, or his family, where the penitent will not abandon his intention. The simple faithful must go to Confession and Communion at least once a year; otherwise they are to be denounced by their parish priest to the bishop, who informs the civil authorities, and the latter will prosecute them on the ground of being Raskolniks. It forbids monks the use of the pen except in case of extreme necessity, and prohibits nuns

from taking their vows till they have reached the age of sixty. A later ukase, however, has fixed the age at forty. In a word, all the matters formerly pertaining to the jurisdiction of the patriarch are now in the province of the Synod. After this it is difficult to dispute the emperor's authority over the church.

On the establishment of the Synod, the bishops found themselves all on a level before this assembly in which centered all authority. If to-day we find some bearing the title of archbishop or metropolitan, these distinctions are merely honorary and lucrative, and the title is attached rather to the person than to the see. The nomination and election of bishops are no longer regulated by the canon of the Greek church. The Czar names the bishops on the presentation by the Synod of two names, but nothing is easier than to have included the one intended beforehand. As celibacy is requisite in a bishop, it follows that all the bishops belong to the monastic state, and this gives to the black clergy, as the monks are called, a great advantage over the secular or white clergy. Their salaries vary. While the metropolitan of St. Petersburg receives 5,500 rubles, or $4,125 a year, others receive less than one thousand. Besides this stipend they receive allowances to defray the expenses of their cathedral and household. To this we may add the proceeds of ordinations, burials, offerings made to miraculous pictures, church consecrations; and as the bishops are monks, they generally in a way remain archimandrite of their monastery, and thus enjoy the revenues still belonging to them, which consist of lands, mills, and fisheries of some value. The household is composed of two archpriests, a confessor, a steward, three deacons, and attendants who vary in number. These are maintained at the bishop's expense.

To help the bishop in the administration of his diocese, a consistory of six or ten members is selected from the *hegoumeni* of the monasteries and from the secular clergy. A lay secretary chosen by the Synod on the nomination of the chief procurator attends to all affairs even those of the clergy, down to the most minute details, and often to their disadvantage. His opinions and decisions are generally regulated by the amount of money he receives from the interested parties. He

is assisted by a host of clerks as mercenary as their master and can be removed only by the chief procurator. He is more powerful than the bishop in the administration of his diocese, and under no condition is the latter to enter into dispute with him or contradict his decisions. A bishop must reside in his diocese, and may not leave it, even to visit a neighboring bishop, without permission from the Synod. He cannot call his priests together. Even for solemn functions, the number he may assemble to assist is limited to three beyond the regular pastors of the parish, while synods and retreats are strictly forbidden. Any violation of these ordinances renders the bishops liable to a fine or banishment without a trial at the discretion of the Minister of the Interior. They can be transferred from one diocese to another even against their will, now by way of promotion and now as a sign of disgrace. In 1863 died a bishop named Smaragdus who had occupied in succession seven different dioceses. The displeasure of the Synod is sufficient reason to retire a bishop to his monastery.

The Russian clergy are divided into two classes, the white or secular, and the black or religious, the latter so-called from the color of their dress. The white clergy may wear a dress of any color except black, though actual white is seldom worn. They are called white clergy or popes in contradistinction to the monks or black clergy from whom they are divided by an ever widening gulf of jealousy. In Russia alone has the custom prevailed of requiring the marriage of all who are to be ordained among the white clergy. As in the Catholic and Greek Church, Holy Orders are a diriment impediment to marriage, hence clerics in minor Orders are obliged to marry before they present themselves for ordination to the diaconate, the subdiaconate not being reckoned as one of the major Orders, nor have they perfect freedom in choosing their wives. Priests and deacons have daughters; these daughters must be settled in life, and so it is prohibited to clerics to marry outside their own class. The bishop is generally an ecclesiastical matchmaker in his own diocese and often forbids his students to seek a wife outside his territory. Priests are often succeeded by their sons or sons-in-law, the support of the widow, unmarried daughters, and little children entering into the family arrangement assumed by a priest at his marriage. By

a ukase of Alexander I published in 1814, the sons of popes and deacons should be placed at the disposal of the department of ecclesiastical schools, to be brought up for the priesthood, while the sons of noblemen and peasants who have priestly vocations are expected to join the monastic state. This plague of Levitism is one of the cancers eating into the life of the established church in Russia. Every secular priest or pope has generally with him a deacon and two clerks discharging the duties of sacristan, beadle, singer, etc., who partake of his various pecuniary resources—the priest receiving half, the deacon a quarter, and the remaining quarter is divided between the clerks. Many of the priests receive a yearly stipend from the imperial treasury, and besides this their incomes include offerings of the faithful for baptisms, marriages, confessions, Communions, and burials, as well as other perquisites from landed property and perpetual foundations for the dead. The landed property is often considerable; even in small parishes the pope has the usufruct of no less than fifty acres of glebe land. He tills his fields and plants his gardens whilst his wife attends to the household affairs. He with his deacon and clerks chant the Mass and Sunday office with all the pomp of the Greek ritual. He administers the sacraments according to the same rite, baptizing the children two or three weeks after their birth. Immediately after baptism, he administers Confirmation, by touching the forehead, lips, breast, hands, and feet of the child with a feather moistened with chrism, saying at each application: "Receive the seal of the Holy Spirit." Two weeks later the child is carried to the altar, where the deacon gives it a few drops of the Precious Blood with a spoon, from the chalice, saying: "N, servant of God, receive this sacrament in the name of the Father and of the Son and of the Holy Spirit." So much reverence have the people of the Russian church for the office of the priesthood, that they look upon their popes with solicitude and affection, and overlook their many faults, but they openly manifest that their respect is for the office and not for the man.

The black clergy or monks are more respected than the popes. They fill the episcopal sees and control nearly all the positions of honor in the church, though of late years the white clergy obtain the positions of embassy and military

chaplains. The emperor's confessor is also a secular priest, and a member of the Synod, as also the Chaplain-in-chief of the Army and Navy. Hence the white clergy are assured of two voices in that assembly which governs the Russian church, voices very influential before which the majority is often compelled to bow. These concessions they have obtained within the past century, and their ambitions still tend toward the ranks of the episcopate; but here their efforts will be apt to fail, for a married episcopate was never known within the Orthodox church. The monks lead a celibate life and hence are the only members available for the order of bishops. They follow the rule of St. Basil, and from them are taken the professors and directors of seminaries and academies, the preachers for large towns, confessors, and prelates. Yet not always are the monks selected as professors. Men of Protestant tendencies, yea even Protestants themselves, such as John Von Horn, Graefe, and the unfrocked Capuchin, Fessler, who embraced Protestantism, are given chairs in their academies, thereby inoculating the minds of the clergy with a spirit of Protestantism very remarkable at the present day. To-day every phase of agnosticism that passes over the German universities is reflected in the ecclesiastical seminaries of Russia. This same spirit pervades the monasteries; and while there are virtuous and holy men to be found therein, their rule of Christian piety falls far behind the standard of Catholic conventual life; community life as understood by us, being almost unknown in Russia. The youths receive no instruction in the religious life; there is no novitiate, no period of probation. Their principal occupation is the recital of the long prayers and offices of the Russian liturgy. Everywhere the bureaucracy names the superiors, and these offices are stepping-stones to a higher career, which puts the organization at complete variance with the duties of the religious life. The last Saint canonized by the Holy Synod was the monk Seraphim, who died in the odor of sanctity at the monastery of Sarov in 1833, the Czar ratifying his canonization in January, 1903. It is noticeable that the monasteries for men are more numerous than the convents for women, owing to the edicts of Czars who have made admission to convents much more difficult. Rich Russians will pay fabulous sums for the

privilege of being interred within convent walls, and pilgrims replenish the alms-boxes most generously. The revenues attached to monasteries and convents are not calculated to maintain the highest ideal of the religious life, but act as a bait to entice another avaricious Peter or rapacious Catherine to confiscate these hoarded treasures.

In no country of the world is there more devotion to the Blessed Virgin and the saints than in Russia. The picture of Mary is found on the gateways, the principal buildings, in every shop, in every café or restaurant, and no Russian passes it without making the sign of the cross and saying a little ejaculatory prayer. Every family has its special *icon* or picture of Mary or one of the saints. These icons are of peculiar shape. The face and hands shine from the canvass as originally painted, but the headdress and halo, the clothing and drapery, are made in raised relief of silver or gold or pearls, and present a somewhat grotesque appearance. No one can pay a Russian a higher compliment than by taking some deferential notice of his icon, upon entering or leaving his dwelling or place of business. Before it he offers up his morning and evening prayers, and he never fails to consult the saint whom it represents, on all occasions of a doubtful or hazardous nature. At the funeral the priest walks in front carrying the *icon* of the deceased and at the grave it is laid upon the coffin. The walls of their churches are covered with them, and young and old do reverence before them, by bowing, crossing, and kissing, and other pious gesticulations. Their churches are usually square in form with five domes; a large one in the middle and four small ones at each corner of the building, to typify Christ and the four evangelists; where there are three domes they typify the Holy Trinity and where there is only one dome it represents Christ the Saviour. These domes are painted in gaudy colors, and are surmounted by lofty double-armed crosses which from the distance attract the eye of the traveler and relieve the monotony of the vast plains.

Up to a few years ago, any member of the Russian church who joined another communion, would incur the penalty of death. It was a crime punishable with from six to ten years' imprisonment with hard labor, to utter any word in public

against the state church. To write against it was punishable by exile to Siberia, and to convert any person from the state religion incurred the same punishment. The Russian who should venture to follow his conscience and leave the Orthodox church for another religion was banished from his native land. Such was the case with Prince Gallitzin and Madame Swetchine. The children of all mixed marriages must be brought up as members of the dominant church. Yet in spite of this severity of the laws there are millions of native Russian schismatics called Raskolniks.

The present population of Russia is about 130,000,000, and in spite of the intolerance of the government, 25,000,000, exclusive of Roman Catholics, Jews, and Moslems, live in schism from the established church. These are known by the name of *Starovertzi* or Old Believers. They are also designated by the more general name of Raskolniks, that is to say, dissenters. They separated from the Russian church in the seventeenth century, when Nikon, the patriarch of Moscow, reformed the Russian liturgical books. In the course of time, many errors due to the negligence of copyists had crept into them. To remedy this Nikon corrected them with the help of the ancient Greek and Slavonian manuscripts. Then arose violent discussions; some cursed and anathematized Nikon. They separated from his communion, and owing to their immovable tenacity to the old customs they are designated by the name of Raskolniks. They were hunted down, exiled, tortured, and burned by Peter the Great; and their history is one of the wierdest stories in all the religious movements of the world. Soon they split into two factions known as the "Priestly" and the "Priestless" Old Believers. Those sects that have preserved the priesthood are the less radical and differ only from the Orthodox in the matter of Nikon's changes. After much persecution they receive to-day more tolerance, and are anxiously sought after as converts to the established church. On the other hand, the "Priestless" Raskolniks hold the wildest beliefs, and are broken into numerous sects. Some of them to hasten the second coming of Christ preached suicide and then quarreled about the mode. Others known as Duchobors, who believe in the reincarnation of our Lord, fled to Canada and gave much trouble to the

government in 1898, by going out to meet Christ on his second coming, to a place where they would have died of cold or hunger if their foolish project had not been prevented. Before the death of Father John of Kronstadt a new sect had sprung into existence called "Ioannity". Many of the peasants had formed such a high idea of his sanctity that they thought he was the Messiah and great excitement had been caused by this preaching, until the police and ecclesiastical authorities took measures to prevent the propaganda. Thus numberless sects have grown out of the Nikon movement, all designated by the opprobrious name of Raskolniks, many of whom are still persecuted, and as usual answer persecution by a tenfold fanaticism. The religious tolerance now proclaimed has brought them relief at last.

For the last few years the attention of the world has been specially fastened upon Russia. A change has taken place in the constitution of the Empire and freedom of conscience was granted by a ukase issued by the Czar 30 April, 1905. The war with Japan helped the religious movement. The present Czar is a fair-minded man and the rebuke administered to the Procurator of the Holy Synod, M. Pobedonostzeff, when the former ascended the throne, was a noteworthy indication of his religious toleration. This Procurator was the most arrogant and intolerant bigot that ever occupied the high position, and his civil counsels to Alexander III induced the policy of the persecution of Catholics which disgraced his reign. To find Nicholas II setting aside his counsels and furthermore granting to Mgr. Agliardi, the Pope's envoy to the coronation, the concession of precedence over all the other envoys was certainly an augury of better things, and better things have come, and a brighter day has dawned for liberty of conscience in autocratic Russia. The project of ecclesiastical reform since the ukase of April, 1905, has been going on in the Orthodox church, and the leading men in state affairs are deeply concerned in its interests. Formal petitions have been forwarded to the Czar asking for the freedom of the church from the state, for the admission of the clergy to deliberate assemblies, and for the regulation of church affairs in conformity with canon law. The Greek Catholics who went over to Orthodoxy in 1839 and 1873 by force and in-

trigue, are returning to unity with Rome. Four months after the ukase of April, 1905, a dispatch from Mohilev stated that 220,000 members of the Orthodox church embraced the Catholic religion in that bishopric alone. It is true that throughout the Russian church there always has been, and there still is, a party friendly to Catholics. Professor Harnack says: "People who understand Russia, know that there is a patriotic Russian party, in the heart of the country, in Moscow and among the most educated people, that hopes for an awakening in their church in the direction of the Western Church—that is, of the Roman, not Evangelical Communion —who work for this, and who see in it the only hope for Russia." It is from this party on the one hand and the Uniates on the other that one hopes for the beginning of an understanding. The historian Pogodin prophesied that, should the day of deliverance ever come, "one half of the peasants will join the sect of the Raskolniks and one half of the educated classes will become Catholics." Of late years the Greek and Russian churches are drifting apart in the matter of doctrine and discipline; while Russia, notwithstanding its taint of Protestantism yet tends toward Rome, its Greek sister tends toward skepticism, which it is steadily importing from Germany. The Russians in a certain way welcome a Catholic as being one of themselves, while a Protestant is looked upon with distrust and dislike. When Mr. Palmer of Magdalen College, Oxford, visited Russia, in the interest of uniting the Anglican and Russian churches, they said to him: "If we had any communication with your church, it would have to be through the Pope and the Church of Rome; we can not recognize you otherwise. Reconcile yourself with your own Patriarch first, and then come and talk to us, if you think you have anything to say to us."

While there are twelve million Catholics in Russia, it is a sad thing that they are mostly Poles, whom every Russian considers hostile to the emperor and the nation, and this is in reality one of the gravest difficulties in the way of union with the Holy See. Persecution for their religion has embittered the Poles against the Russians, and the rebellion of forty years ago has accentuated the hatred on both sides. Since Leo XIII in the evening of his long life showed a favorable

disposition to come to terms with the Orthodox church, the question of reunion has been agitated by influential leaders in Russia, yet in some quarters the activity of the Orthodox church against Catholic teaching is very pronounced. This fact shows that a lively interest is being taken in the matter. Lately two cheap editions of the speech of Bishop John George Strossmayer at the Vatican Council in 1870 in opposition to the definition of the Infallibility of the Pope have been issued. Needless to say, Bishop Strossmayer receded from his extreme views expressed in that speech, and became the most zealous advocate and foremost defender of that dogma up to his death in 1905. The reason for publication is frankly given. Since the toleration of religious freedom in Russia Catholic activity in religious matters has begun; and may it continue!

Let us not despair of the future. The events of the last half dozen years have cleared the atmosphere and drawn Russia closer to her mother, Rome. If arrogance and tyranny and the powers of darkness, in the past, have kept this vast land—this Colossus of the North—in their clutches, we know there is One who is stronger than they, who will bring about, in His own good time, the deliverance of His schismatic but not heretical people who have clung with more than human tenacity to devotion to the Mother of God and to the Saints of God's Church.

WILLIAM LEEN.

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THE STORY OF A MODERN CAPUCHIN.

FRANCE is a land of strange contrasts. The changeable character of its people is reflected in the variety of vicissitudes which mark the course of its history. We are wont to think and speak of them as an emotional and fickle race, differentiating them from the stolid and stable Teutons, and looking upon them as lacking in solidity and mercurial in temperament. But these are surface characteristics, beneath which there are qualities of a more forceful and enduring nature. Whatever may be their virtues and vices, their merits and demerits, they exhibit one striking trait—intense earnest-

ness or thoroughness. They are intensely in earnest in the pursuit of good or evil. Severely and inexorably logical, they are eager to push principles to their ultimate deductions. They are not content, like other peoples, with the best possible or attainable, with half-way measures or methods—with Horace's golden mean. Directed into a right course, their finer qualities, their great natural gifts, their enthusiasm, thoroughness, earnestness, and resourcefulness lead to results which inspire high hopes for the future, when the evil influences that have warped and weakened their character, misdirected their energies, and retarded the development of their moral qualities, shall have spent their force. The good and evil, working in opposite directions and for opposite ends, the counter influences operating for the renovation or ruin of a country whose diminishing population is indicative of a decadent epoch, the lights and shadows, sharply defined, are graphically depicted in the life of a famous French Capuchin, Père Marie Antoine, a typical Frenchman and a typical missioner.

Born in 1825 and dying in 1907, this missioner's life overlaps two centuries. Though the greater portion of his work was done during the latter half of the nineteenth century, he had not ceased working until after this century had dawned, and may be said to have died, as he had lived, laboring for the salvation of the country and the race he loved with all the devotion of an apostle and the ardor of a patriot. Variously designated by his admiring biographer[1] as "the Saint of Toulouse", "the Apostle of Toulouse", "the Demosthenes of the people", "the new Peter the Hermit", and "the Apostle of St. Anthony", his life was spent among and for the people. He was a personality and a power in the France of his day. In the big book in which Père Ernest Marie of Beaulieu relates his busy and well-spent life with an amplitude of detail that leaves nothing to be desired, there is not a dry page in all the closely printed 680. It is largely autobiographical,[2] being mainly made up of minute and vivid de-

[1] *Le Saint de Toulouse.* Vie du P. Marie Antoine des F. F. M. M. Capucins. Par le P. Ernest Marie de Beaulieu. Préface de M. le Chanoine Valentin. Toulouse: L. Sistac, Éditeur-Libraire. 1908.

[2] He wrote his own Life in 1894 at the instance of his family, and dedicated it to his nephew, Joseph, Curé of Missècle, in the diocese of Albi.

scriptions of the multitudinous missions which he directed or in which he took part, and the various religious undertakings he promoted. Full of interest and animation, it sheds some very illuminative sidelights upon the social and religious condition of contemporary France.

The pretty little town of Lavaur, the antique Val d'Or or golden vale, in the centre of the valley of the Agout, which primitively grew up around a castle of the Counts of Toulouse, was his birthplace. The country round about it was evangelized in the beginning of the fifth century by its bishop, St. Alain, but early in the thirteenth century, having become the first stronghold of the Albigenses, the town was beseiged and captured by Simon de Montfort, who laid a heavy hand upon the heretical inhabitants. Leo Francis Augustine Clergue, for such was his name in the world, was the son of Frederick Clergue who combined the functions of a notary's clerk with those of court registrar. "God," said he in the autobiography he wrote in 1894, "gave me parents of admirable piety, of consummate virtue, and of a culture of mind above their social position. Their means had been formerly considerable, but in the troubled times of the Revolution, my grandfather having been hunted as an aristocrat, this furtune had been providentially destroyed. It was a grace. Is not poverty the root of all virtues, and the aroma that preserves them? Are not the work and thrift which come of it the wisdom and honor of life?" They were strong legitimists. "God and the King" was their motto. Madame Clergue showed the mettle she was made of. A group of men, knowing her sentiments, to vex her waved the revolutionary flag several times under her windows. She did not stand it long. Forgetting her feebleness, she suddenly made her appearance in their midst, and, snatching the flag, tore it into fragments and trod it under foot, putting her disturbers promptly to flight. Henceforward she was known as "la Vendéenne de la Carlesse" from the name of the street they lived in. Père Marie Antoine inherited from his mother the energy and force of character, the iron will, the indomitable firmness, and militant spirit which characterized his whole strenuous life, early formed to solid, manly piety in a home where family prayer was made in common, where his mother read a passage from

the *Imitation* or the Lives of the Saints before each meal, and his father at dessert declaimed some of Racine's sonorous lines or a fable of La Fontaine. "When I was young," said Père Marie Antoine once to a pious lady, "I was an obstinate fellow, but I always wished to be a saint." The preacher was foreshadowed before the saint. He tells us how his child-companions called him "Pope Leo" (he was christened Leo through devotion to Leo XII), and gathered round him to listen to the little sermons he delivered when he was five or six years of age. He had been dedicated to the Blessed Virgin when he was an infant—his pious father taking him in his arms immediately after baptism and placing him on her altar, praying her to be a Mother to him and to adopt him as her child—and when he grew to manhood he dedicated himself to her. Eight times during his infancy he was near dying in his cradle, and eight times, at his father's prayers, Our Lady restored him to health. He was initiated into the service of the sanctuary by the venerable curé of Saint Alain, Père Noyer, an aged priest laden with the weight of ninety years and still more laden with merits, who had for curate his brother, another saintly priest beloved of the poor, who followed the brothers to the grave with the remark, "On n'en plantera plus de si bons *noyers; on n'en plantera plus!*" "Formed by such holy priests and such holy parents," said Père Marie Antoine, "from my tenderest years I had only one thought, one desire: to be a priest, to say Mass, and to preach. My pious parents hastened to second such a sublime vocation." Before he completed his eleventh year he was sent to the Petit Seminaire of Toulouse, where he was already called "the little Capuchin". The venerable superior, M. Izac, predicted that he would one day become a son of St. Francis. One of his fellow students, Paul Goux, the superior's nephew, became afterward curé of Saint-Sernin and Bishop of Versailles, and another, Gabriel Monbet, the celebrated Abbot of La Trappe d'Aiguebelle. They were called "the three Louis Gonzagas of the Esquile," the name of the seminary.

The smallest incidents of his early life always remained fresh in his memory. Here is one which reveals a Franciscan trait as touching as it is characteristic in its simplicity. When,

two years before his death, the nuns of the Convent of Our Lady of Charity of Refuge in the Rue Rémusat were celebrating his golden jubilee, he reminded them that it was in their chapel he heard and served his first Mass in Toulouse; how the then superioress used to give him a slice of bread and jam for his breakfast, and how, instead of eating it himself, he gave it to a poor man who waited for him at the corner of an adjacent street. "We became great friends," he said, "and it was a great joy to us to meet every morning. I sat down while he ate the slice, and I remember his saying to me, weeping, 'My little child, you'll be blessed by the good God!' Not a day passed without this scene being renewed, and this meeting with my old friend was a thing very sweet to my childish heart, which suffered cruelly from being separated from my father and mother, for whom I had the greatest affection. One day, after leaving my old friend the beggar, I was passing along, sad and solitary, through the little street, always thinking of my beloved parents, my heart painfully oppressed with the feeling of being far away from them, when I was suddenly stopped as it were by the sound of a voice. This memory is so deeply engraven in my heart that I still see the very place in the street where I heard that voice, and could describe it. That voice said to me: 'My child, thy father and mother, however much they love thee, cannot always be thinking of thee, but I always do. Will thou not love Me?' I knew that it was the voice of my God which thus spoke to me, and, from that moment, I gave myself to Him." To Our Lady he also turned for unfailing consolation in the absence of the loved ones. "She became," he says, "my consoler and my guardian. I prayed to her every day and placed upon her altar the prizes I had the good fortune to win twice a year." He specially besought her to obtain for him humility, confidence, and love. "Humility, confidence, and love," repeats his biographer, "there you have the whole spiritual life of Père Marie Antoine to its close. Those whom he directed and consoled in his long career will recognize the whole man in those three words, which sum up all his exhortations, encouragements, sermons, and letters. Before teaching others, the man of God exercised himself in the practice of all the virtues he recommended in a tone so penetrating and touching."

When he was twenty-two and a young professor he passed through that mysterious state called by mystics the dark night of the soul. "God," he says, "prepared me for the operations of His grace by an interior trial which has incontestably been the greatest in my life, strewn, however, by the divine mercy with an infinity of sweetnesses." The only word that shed a ray of light upon the darkness that enveloped him during six months of mental anguish was uttered by a friend who found him in tears and said to him: "God is making you pass through this state because He destines you to console some one who will suffer what you are suffering." Upon this, he was not only resigned but asked for more suffering. He attributed his deliverance from what he calls "this immense trial, this unfathomable desolation" to the miraculous intervention of the Blessed Virgin, who inspired him to ask "an angelic pupil", when making his first Communion, to pray to our Lord at the moment he received Him, "Have pity on my professor." "He did so," relates Père Marie Antoine, "and at that very instant my martyrdom ceased, and heaven began in my soul at the moment when the child came down the altar steps from the holy Table. I fell on my knees, as if pushed by an invisible hand; I shed a torrent of tears, and arose in the peace and joy of an indescribable serenity which my soul has ever since preserved. All that the great mystics have said of the dark night and martyrdom of the soul I experienced and felt. I call this grace, the grace of graces. I then understood and learnt what Calvary and the Resurrection were. From that day the attraction toward the Eucharist became stronger; I could not approach the tabernacle without the presence of Jesus becoming, as it were, sensible, and forcibly taking possession of my heart. I seemed to hear Jesus saying to me: 'My son, thou seest Me here chained by love. Impossible for Me to go and convert that poor sinner, to visit that poor invalid, that sad prisoner; go and do it for Me, and do as I would do Myself'."

He was not slow in obeying the call. The first sphere of his active and untiring zeal for souls was Lafourguette, a suburb of Toulouse, very far from the parish church, where he went every Sunday to catechize and preach to the people: the Lord, as he tells us, preluding his missionary life by send-

ing him to the poor, the lowly, the humble, the children, and the populations of the faubourgs, to him always the favorite portion of the flock. He drew some of his fellow students into this apostolate, creating several *œuvres,* such as that of the Blessed Sacrament, an association formed of his pious friends who daily sacrificed a quarter of an hour of the time allotted to recreation which was spent in adoration before the Tabernacle; and that of the hospitals and prisons, visited twice a week.

He was a pioneer in what has come to be called social action. That portion of the population who roam the streets of large cities to procure by painful, almost servile labor their daily bread, without fixed abodes, almost always wandering and thus removed from the pastoral purview, who, if they had had any religious principles instilled into them in childhood, soon lose them and stagnate in forgetfulness of every duty, a prey to ignorance more than misery and exposed to all the seductions of crime, moved his sympathies and stimulated him to action. To apply a remedy, he, along with some of his confrères, founded in the Seminary an association out of which sprang the work of the *petits Savoyards,* or, as we would say, city Arabs; and, so as not to lose sight of them when they grew up, that of the *petits métiers,* or small traders. Another work was to gather together, at the approach of Lent, the street porters, shoeblacks, and vagrants of all sorts to get them to fulfil the Easter duty. About twenty attended the first meeting in the Chapel of the Holy Thorn. Some of the street porters having plotted to spoil the work, it was deemed prudent not to go hunting them up but wait until they came. At first very few came of their own motion, and at the suggestion of those who did, a more convenient hour in the evening was fixed, as they had to be up before dawn to find work for the day and needed rest. When the time came, to their astonishment such a number of street-porters and poor toilers of all ages assembled—more than two hundred—that the chapel was quickly filled. The number increasing, it became evident that the zeal and familiar instructions of students, not yet invested with the priesthood, were insufficient for the object in view, and the co-operation of the Seminary professors was invited and secured. "How touching it was,"

relates Père Marie Antoine, "to see those men, after instruction, come up to the sanctuary and throng round us to ask us for medals of the Blessed Virgin which, kissing them, they put round their necks; and, better still, to ask us to lead them to the different confessors we had brought. 'I want one very much, Monsieur l'Abbé,' said some, 'and I'll want time, for it is ten, twenty, thirty, fifty, and even sixty years since I went to confession.' And the tears flowed from their eyes; the priests who so charitably heard them knew they were sincere. Others, blushing, whispered in our ears: 'Monsieur l'Abbé, I haven't made my first Communion.' And yet, sometimes the hair of the one who spoke was white. Others, still more confused, with sorrow and tears confessed that they had not sanctified their union by the sacrament of marriage." Confessions and instructions became more frequent, followed by an eight days' retreat, concluded with a general Communion in Easter week, when there were one hundred and forty communicants, nearly a dozen of whom made their first Communion then. The retreat produced miraculous effects. "The most obstinate sinners who had not yet responded to the call of grace," writes Père Marie Antoine, "fell on their knees at the confessor's feet bathed in tears, almost ill from sorrow, asking as a favor a penance equal to the greatness of their faults. 'See, it's thirty years,' said one of them, 'since I made my first Communion, and since that time, I don't think I entered a church once; but now I'm repairing this scandal.' In fact, seeing him overwhelmed with fatigue, coming to one of our exercises, 'Well, poor friend,' we said to him, 'you're ill?' 'No, Monsieur l'Abbé,' he replied, 'it's only a little weakness. See, since daybreak, I've been in my parish church on my knees at the foot of the altar, and I remained there until everybody saw me; I wanted to thus repair my scandal.' (It was Holy Thursday.) I turned aside to dry a tear and bless the Lord."

What he calls "a prodigy of mercy" is thus recorded: "Among the first-communicants there was one more interesting than the others. He was an old soldier nearly sixty years of age; his body, covered with wounds, and his scarred face were reminders of his intrepid courage. 'A confessor, if you please, Monsieur l'Abbé,' addressing the catechist, 'I've a terrible tale to tell him; I took to soldiering young and I

haven't yet made my first Communion.' He threw himself at once at the confessor's feet, received a medal, and promised, on his word of honor, to come to the next service to continue his confession. But in vain we waited for him; he didn't reappear. Astonished at such forgetfulness on his part, we hastened to look him up in the square of the city where we had first found him: the place he usually occupied was vacant. His comrades approached to tell us that he had been seized with a terrible hemorrhage of blood and that they had taken him to the hospital. We hurried there and they led us to his bedside, where we found him unable to speak, so acute was his suffering. But, to express his gratitude to us, he pressed our hands, kissed them, and bathed them with his tears. He manifested a wish to continue his confession and make his first Communion. Our visits after that were frequent; his confessor saw him every day, and he had the happiness, assisted by the catechist, to bring him the Viaticum on the eve of his death, the first Communion which was also the last."

The catechist was the Abbé Clergue who, during his last years at the Seminary, devoted all his free time to this apostolate, seeking, with others, in the squares and crossways of the city the young Savoyards and children, giving them a sou after each instruction, and at the close of the year a pretty little wax taper and new clothes. "The character, gaiety, affability, and piety of the Abbé Clergue," says one of his coworkers, M. David, "fitted him very well for this ministry. He was more zealous, more the apostle, bolder than I in seeking them, finding them, and bringing them."

He was soon to enter on a higher ministry. At the approach of his ordination, after summing up in a few lines all that constitute the greatness of the priesthood, he wrote, *Diligis Me?* That is to say, "Lovest thou God alone in all and for all? If thou canst answer on the day of thy priesthood: *Deus meus et omnia!* then thou wilt be worthy to hear Jesus Christ say to thee, *Pasce agnos meos:* I confide to thee these souls, which are most precious to Me, and which ought to be to thee, as to Me, more precious than thy blood and thy life." His biographer discerns in these words a foreshadowing of his Franciscan and apostolic vocation.

[TO BE CONTINUED.]

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THE ROMAN CURIA.

The Offices.

IN the preamble of the Constitution, *Sapienti consilio,* the Sovereign Pontiff lays down that the Roman Curia is composed of Congregations, Tribunals, and Offices. Having treated at some length of the two former departments in previous articles of this REVIEW, it still remains for us to consider the third department, which comprises five Offices. These we shall now briefly discuss, following the order set down in the Constitution itself. The term Offices (*Officia*), it is hardly necessary to say, here designates certain secretariates established in Rome for the purpose of expediting ecclesiastical business.

THE APOSTOLIC CHANCERY—IN FORMER TIMES.

From the early ages of Christianity the Popes were accustomed to keep records of various pontifical acts, and officials were placed in charge of the archives containing these records. These officials were called *Scriniarii* and *Chartularii;* to these were added *Notarii.* The chief of these officials was termed *Protoscriniarius,* and his position became so exalted a dignity as to be conferred on bishops. It would seem that only in the eleventh century the word *Cancellarius* began to be applied to the holder of this dignity. It is not quite clear why he received this title. Some are of opinion that he was thus called because he was accustomed to *cancel* defective documents, while there are others who think that this name was given to him because he was wont to give audiences behind grating (*cancelli*). From the thirteenth century the chief official was no longer designated as Chancellor, but Vice-Chancellor, and the practice was continued even till the reorganization of the Roman Curia by the present Sovereign Pontiff. A reason for the use of the term Vice-Chancellor rather than Chancellor, has been found in the fact that formerly the prefectship of the Chancery was conferred upon a person of less exalted dignity than that of a Cardinal, so that when the practice was subsequently altered, a Cardinal in assuming the duties of the Chancellor was not lowered from his former dignity, since he did not receive the title of Chancellor, but performed his

duties while retaining the more exalted dignity of Cardinal. In more recent times the prefect of this Office received another title, viz., *Summista* which was given to him by Alexander VIII in 1690. There was another official called *Regens Cancellariae,* who was also named *Subsummista,* because he acted as substitute for the Vice-Chancellor. Among the offices of the Chancery there were many others, such as *Notarius, Secretarius, Plumbator,* etc.; there was even a college of prelates appointed to assist in the functions of the Chancery which was called *Collegium Praelatorum de parco majori,* and which had a dean and secretary.

The scope of work for the Apostolic Chancery was for a long time very extensive, as may be shown from a letter of St. Bernard to Cardinal Haimerich, who was Vice-Chancellor at the time the letter was written. We shall here make a brief extract from the letter. "Siquidem cum nullum ferme fiat in orbe bonum, quod per manus quodammodo Romani Cancellarii transire non habet, ut vix bonum judicetur, quod ejus prius non fuerit examinatum judicio, moderatum consilio, studio roboratum et confirmatum adjutorio," etc. The Saint proceeds to say that the man holding this position should be regarded as the most fortunate, or the most miserable, since he either participates in all that is worthy, or else proves himself the enemy of all that is good; therefore rightly should he have all praise or censure corresponding to the results and the merits of his endeavors. Afterwards, when the Secretariate of Briefs and the Apostolic *Dataria* were separated from the Roman Chancery, and still more when the various Roman Congregations with their respective Secretariates were introduced, the Chancery became greatly diminished in the number of its functions. Still it continued to be competent to expedite all the acts of the Roman Pontiffs which by written law or the approved practice of the Curia should be published in *forma Bullae.*

The Apostolic Chancery Under the New Legislation.

Whilst it would be interesting to enter more in detail into the history of the functions of the Apostolic Chancery during the many centuries of its existence, it is more to our present purpose to ascertain the scope of its operations as determined

by the legislation of the *Sapienti consilio*. For this end we naturally turn to the document itself and to any supplementary publications of the Holy See upon the subject. In the section of the constitution relating to the Apostolic Chancery allusion is made to three headings, the personnel, the functions, and the mode of procedure.

THE PERSONNEL.

As regards the first heading, it is simply stated that one of the Cardinals of the Holy Roman Church will preside over the Office and that he shall assume the title of Chancellor instead of Vice-Chancellor. Whoever holds the dignity of Chancellor holds likewise the Office of Notary in the Sacred Consistory. The reason for this latter enactment is quite obvious, since the official who performs the duties of Notary for the S. Consistory must be well acquainted with the great bulk of the business which has to be expedited by the Chancery. As to the reason for the title of Chancellor being given henceforth to the Cardinal appointed to preside over the Chancery, it may be assumed that the Sovereign Pontiff wishes to have it understood that the functions of the Prefect of the Chancery are sufficiently important to be performed by a member of the Sacred College, or in other words that the title of Chancellor is not beneath the Cardinalitial dignity. Along with the Prefect of the Chancery there is a Regent; also five Prothonotaries Apostolic; besides, there is an *Adjutor Studii* or Informator, whose duty it is to be well versed in the cause and, if this be a matter of considerable length, to give a synopsis of it.[1] In the Office of the Chancery there is a secretary who performs the duties of archivist, and there are likewise four writers. Each of these officials has his respective duties which may be found in the "Normae Peculiares," Chap. 6.

FUNCTIONS OF THE ROMAN CHANCERY.

The functions of the Chancery are briefly set down in the Constitution, where we find the following: "Henceforth the sole proper function reserved to the office of the *Cancellaria* shall be that of forwarding *sub plumbo* the Apostolic Letters concerning the provision of Consistorial benefices, the institu-

[1] *Cf.* Normae Peculiares, pp. 71, 72, *A. A. Sedis.*

tion of new dioceses and chapters, and the transaction of the other great affairs of the Church." In treating of the Consistorial Congregation we have seen that the chief part of its functions consist in the erection of new dioceses and the appointment of bishops in those places outside the jurisdiction of the S. Propaganda; and it belongs to the Apostolic Chancery to expedite these and other such grave affairs of the Church. It may be well to note that Papal Constitutions or Apostolic Letters are usually issued under the form of Bulls or of Briefs. There are indeed simple Apostolic Letters not issued under either of these forms, but as these do not present any special peculiarity, reference to them may be here omitted. Bulls are distinguished from Briefs inasmuch as the former relate to the more important business of the Church, and Briefs to the less important. The document called a Bull was formerly distinguished by being written in Gothic characters on strong brown parchment with a hanging seal of lead (*sub plumbo*) or gold. The seal (*Bulla*) bore on one side the images of SS. Peter and Paul, and on the obverse side the name of the Roman Pontiff. At the beginning of the reign of the late Pope, Leo XIII, a change was introduced on 29 December, 1878. Instead of the Gothic characters it was ordered that the ordinary Latin characters should be used, while only in the more solemn acts of the Holy See was the leaden seal to be attached. In the less solemn acts the seal itself was not to be attached, but only the impression of a red seal having the images of SS. Peter and Paul with the name of the reigning Pontiff inscribed around it.

The other kind of Papal Constitution, called a Brief, employed in less grave concerns of the Church, is written upon white thin parchment or vellum; sometimes ordinary paper is used, but always of excellent quality. Briefs are not expedited by the Apostolic Chancery, but by the Secretariate of State or by the Secretariate of Briefs to Princes, while it appertains to the Chancery to expedite Papal documents *sub plumbo* in the form of a Bull. On the subject of Bulls and Briefs the reader can find a very able and exhaustive article in the second volume of the new *Catholic Encyclopedia*.

MODE OF PROCEDURE.

Hitherto two modes of procedure have been employed by

the Apostolic Chancery. One was called the ordinary; the other was called the extraordinary method. The former was employed when the Rules of the Chancery were exactly observed, so that nothing was changed in the customary form or clauses, and when the expedition was effected through the ordinary officials. The extraordinary method was employed in three different ways, termed respectively *per viam secretam, de camera,* and *de curia.* The first of these, *per viam secretam,* signified that the Bulls were forwarded gratis and without strict observance of the rules of the Chancery; the second way, *de camera,* signified that, although a tax was imposed, the other rules of the Chancery were not rigidly observed; and the third, *de curia,* meant that the Bulls, after receiving the signatures of the Pro-Datary and of the Secretary of Briefs, were recorded at the Secretariate of Briefs and despatched *extra Cancellariam.* It should be here noted that these three modes of expedition have been suppressed by the new Constitution, and the ordinary method, *per viam Cancellariae,* alone remains in force. It is also deserving of notice that the College of Prelates, formerly known as *Abbreviatores majoris vel minoris residentiae,* is likewise suppressed by the Constitution and that their duties are to be performed by the Prothonotaries Apostolic.

THE APOSTOLIC DATARY.

ITS ORIGIN.

The second of the Offices of the Roman Curia is called the Apostolic Datary. It is difficult to determine with accuracy the date of its origin. Some consider that it was certainly in existence before Honorius III ascended the Papal throne in 1216.[2] Others are of opinion that it hardly began before the fourteenth century.[3] The name *Datary* is more probably derived from *datando,* indicating the time and place of issuing the favor rather than the fact that it was a favor (*dando*). The *Datarius* or head of this Office possessed very extensive powers in granting those favors which were not exclusively reserved to the Secretariate of Briefs, while of course whatever favors he granted were in reality granted by the Pope

[2] Cf Baart, *Roman Court,* p. 246.

[3] Cf. Wernz, *Jus Decretalium,* Vol. II, N. 673; Hilling, *Procedure at the Roman Curia,* p. 123.

himself according to the well-known adage, "Papa non Datarius concedit gratias". In particular the Datary received authority to grant dispensations in diriment impediments of matrimony, in irregularities, in the alienation of ecclesiastical property, and in conferring those benefices reserved to the Pope which were not Consistorial.

FORMER PERSONNEL AND MODE OF PROCEDURE.

The *Datarius* or Prefect of the Datary was formerly a Prelate, but from the fifteenth century he has usually been a Cardinal; hence for the same reason as in the case of the Vice-Chancellor, the incumbent of this office has been called Pro-Datarius. Under him there were three major officials, viz., the Sub-Datary, the official *per obitum,* and the official *per concessionem.* It belonged to the first of these to assist the *Datarius* in a special manner and to supply his place even in the causes which were required to be brought before the personal notice of the Roman Pontiff. The official *per obitum* had special charge of those matters which were brought before the *Dataria* on account of vacancies occurring through death (*per obitum*); the third official was put in charge of dispensations or concessions granted by the Datary (*per concessionem*). The minor officials of the Datary were very numerous, and it is not necessary to stop here in order to name them. The reader may consult the authors already cited for a list of the minor offices. For a long time it was customary to hold a daily meeting of the Datary, at which the Cardinal Pro-Datary and the three major officials were present. The petitions were discussed at those meetings, and, if favorably received, were either granted by the Cardinal Pro-Datary, if it came within his authority to grant them, or, if not, they were proposed in audience to the Sovereign Pontiff. Then, when the appointments and dispensations and answers were made or given, there were other officials to expedite them. From time to time various changes were effected in the procedure of the Apostolic Datary. Even within a few years prior to the publication of the Constitution, *Sapienti consilio,* new regulations were made for this Office. Thus petitions for dispensations were regulated by a Statute of 1897; and the procedure for the grant of benefices was likewise regulated by an enactment of 1901.

ITS PRESENT SCOPE.

The scope of the Datary has been greatly diminished by the Constitution, *Sapienti consilio.* It no longer possesses any authority to grant matrimonial dispensations; it cannot give any dispensation in irregularities, nor can it grant permission for the alienation of ecclesiastical property. According to the terms of the new legislation: "For the future the one special function of the Dataria is to be that of taking cognizance of the fitness of those who aspire to non-consistorial benefices reserved to the Apostolic See; to draw up and forward the Apostolic Letters conferring these benefices; to dispense from the requisite conditions for the conferring of these benefices; to look after the pensions and charges which the Supreme Pontiff shall have imposed for the conferring of them."

There are some ecclesiastical benefices which are conferred by the Consistorial Congregation, e. g., bishoprics not subject to the S. Propaganda. In countries subject to the latter the appointment to episcopal benefices appertains to the Propaganda itself with the confirmation of the Sovereign Pontiff. There are other ecclesiastical benefices which are not acquired through the Consistorial Congregation or through the Propaganda, and yet are reserved to the Holy See. It is this latter class of benefices which is entrusted to the supervision of the Datary. It belongs to this Office to determine the fitness of aspirants to these benefices, and to confer them through Apostolic Letters. The Datary has likewise authority in the conferring of those benefices to exempt from the conditions required by the ecclesiastical law. This authority is somewhat similar to what the Congregation of the Council possesses in regard to parochial benefices which may be conferred by Ordinaries. It is the duty of the Datary to take care of the pensions and charges imposed in conferring those non-consistorial benefices reserved to the Holy See.

REGULATIONS TO BE OBSERVED.

There are several regulations touching the Datary, which are found among the "Normae Peculiares". One prescribes that the method of procedure in the conferring of benefices should be determined by the Constitution, *Sapienti consilio,*

and by existing usage, in such manner, however, that the latter will not be in disagreement with the former. It is also laid down in the "Normae" that there should be a minute or written summary of the documents conferring the benefices, to be taken by an assistant; and this minute is to be preserved in the acts of the Datary. Besides it is mentioned in the "Normae" that no change is made in the method sometimes employed of conferring benefices by a decree of simple signature without the expedition of any Bull. When however benefices are conferred through Bulls, these are to be signed by the Cardinal Datary or, when this cannot be, by the Cardinal Secretary of State; in either case they should be countersigned with the signature of the official present who is first in the order of time after the *Datarius*.

THE PRESENT PERSONNEL OF THE DATARY.

It is expressly set forth in the Constitution that this Office is under the presidency of one of the Cardinals and that he will have the title of *Datarius*, not *Pro-Datarius*, as heretofore. A similar change, and for a similar reason is made, as has been seen, regarding the title of Chancellor in place of Vice-Chancellor.

What the other officials under the Cardinal President are, we are not told in the Constitution nor in the "Normae"; but in the *Acta Apostolicae Sedis* for January, 1909 (pp. 132 and 133), a list of the other officers is given. Among these may be named the *Subdatarius*, Prefect, Substitute, and four Consultors—in all fifteen without reckoning the Cardinal Datary. In former times it was necessary to have a much larger number owing to the more extensive duties which were to be performed by this Office.

THE APOSTOLIC CAMERA.

ORIGIN AND FORMER PERSONNEL.

This is another of the Offices of the Roman Curia and one whose origin can be traced back to the end of the eleventh century. The ecclesiastic who was placed over it received the title, *Domini Papae Camerarius*. From the middle of the twelfth century until the fifteenth, Cardinals were frequently appointed to this position, and since the latter date this dignity has been entirely confined to the Cardinalitial body.

Along with the *Camerarius* or Chamberlain there were three assistants, one of whom was called the Vice-Chamberlain, the second General Treasurer, and the third Auditor General. The first assistant or Vice-Chamberlain was always, after the seventeenth century, invested with the title of *Gubernator Urbis,* and sometimes even before that time. The General Treasurer had the guardianship of the Papal Treasury and also a supervision over certain officials termed *Collectores* and *Subcollectores.* The third assistant or Auditor General received considerable civil and criminal jurisdiction, and under his direction there was a tribunal of justice consisting of prelates and doctors of laws.

COMPETENCE OF THE APOSTOLIC CAMERA HITHERTO.

For many years the Apostolic Camera possessed authority for administering the rights and temporal possessions of the Holy See; it was, besides, a tribunal of fiscal causes, as also in some criminal and civil matters.[4] In modern times the functions of the Camera were limited to the temporal government of the papal dominions, so that when the Holy See was robbed of these dominions in 1870, there has scarcely been any proper function for this Office. However, during the vacancy of the Apostolic See it retained full authority in the Palace of the Pontiff. It belonged to the Cardinal Chamberlain to enter the Pope's chamber on the occasion of his death and to declare officially the fact of that death. The examination of the corpse was made in his presence, and he then entered upon the administration of the Apostolic Palace and made provision for the Conclave.

PRESENT STATUS OF THE APOSTOLIC CAMERA.

This is briefly set forth in the words of the Constitution, *Sapienti consilio:* "To this Office belong the care and the administration of the property and temporal rights of the Holy See, especially during the period of vacancy. It is presided over by a Cardinal Chamberlain of Holy Roman Church, who in the fulfilment of his office during the vacancy of the See, shall be governed by the rules contained in the Constitution, *Vacante Sede Apostolica* of 25 December, 1904." Thus it appears that the Apostolic Camera has even now the care

[4] Cf. Wernz, *Jus Decret.,* Vol. II, n. 670.

and administration of the rights and property of the Holy See, especially between the death of the Roman Pontiff and the election of his successor.

Now in regard to the functions appertaining to this Office and to the Cardinal Chamberlain, who is its President, during the interregnum, we are referred for information to the regulations contained in the Constitution of the present Pope entitled *Vacante Sede Apostolica*. It is to be noted that this important document contains the most recent legislation regarding the observance to be followed during a vacancy of the Holy See. Many of the requirements enacted by preceding Pontiffs are here confirmed, while a few of them are abrogated and new ones substituted. This Constitution, consisting of ninety-one sections, is divided into two main parts. The first part deals with the authority of the S. College of Cardinals during the vacancy; the meetings of the Cardinals, general and particular; the Sacred Congregations and the faculties they possess; and the obsequies of the Pontiff. The second part regards the election of the Roman Pontiff and contains seven chapters dealing with the Electors or Cardinals, Conclavists, i. e. those appointed to attend upon the Cardinals in Conclave, the entrance into Conclave, the *clausura* and secrecy to be observed by the Electors and Conclavists, the form of election, certain observances during election, the aceptance and proclamation of the election; finally the consecration and coronation of the new Pope. It is not proposed here to give an exposition of the contents of this Constitution, since for this purpose an entire article or more properly several articles would be needed; it is merely intended to ascertain from this document the duties devolving upon the Apostolic Camera and its President, the Cardinal Chamberlain, during the vacancy of the Holy See. In section 14 of this Constitution it is laid down that the Cardinal Chamberlain has charge of the temporal goods and rights of the Holy See and that he is assisted in the fulfilment of his duties by the senior Cardinal in each of the three Orders (Cardinal Bishops, Cardinal Priests, and Cardinal Deacons); he should also obtain the suffrages of the whole College of Cardinals upon questions of business. As soon as he has received information of the death of the Sovereign Pontiff from the Prefect of the Apostolic Palace, he should proceed thereto in

order to take possession and exercise control. He must also make a juridical investigation of the Pontiff's death and draw up an authentic certificate thereto; he should likewise after consulting the three Senior Cardinals just referred to, determine the most suitable mode of preserving the body of the dead Pontiff, unless the latter while still alive had made known his will upon the matter. The Cardinal Chamberlain is also required to affix seals to the private apartments of the deceased Pontiff, and to give information of the death to the Cardinal Vicar of the City. He must too in the name and with the consent of the College of Cardinals make whatever arrangements may be deemed expedient in the circumstances for defending the rights of the Holy See and for its proper administration. There are other duties to be discharged by the Cardinal Chamberlain, mentioned in the same Constitution, *Sede Vacante Apostolica,* such as to see that the oath of secrecy, obligatory under pain of excommunication specially reserved to the future Pontiff, be taken by the Conclavists at least one or two days before entrance into Conclave (Sect. 40). Then the keys of the Conclave are to be handed to the Chamberlain after it has been closed within and without; and the Chamberlain along with the three Cardinals already mentioned is to examine the hidden places and corners of the Conclave in order that no one forbidden should remain (Sect. 46). There are a few other details to be executed by the Cardinal Chamberlain, but being of less importance they are here omitted.

THE PERSONNEL OF THE NEW CAMERA.

Regarding the personnel of the new Apostolic Camera, it appears that besides the Cardinal Chamberlain there are the Vice-Chamberlain, the General Auditor, and the General Treasurer, although from the *Index Praepositorum et Officialium in Romana Curia* as found in the *Acta Apostolicae Sedis* for January, 1909 (p. 133), the last-named office is not yet filled. In the same list we find that in the new Apostolic Camera there are also eight prelates and three lay officials, the Secretary, the Custodian and a third, who is both Notary and Chancellor of the Camera.

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[TO BE CONTINUED.]

THE MONK AS A WITNESS IN APOLOGETICS.

To forestall possible misapprehension as to the drift and purport of the following article, the author would beg the reader to bear in mind that what he has written here is but one of a series of connected studies. Some of these have already appeared in print (see *The Catholic World*, passim, 1907-1909), and others are shortly to follow, having for scope to describe Catholic and Roman Christianity as the fullest, most continuous and, withal, most vital expression in history of the primary claim once formulated by our Lord, that He is, indeed, the Way, the Truth, and the Life, and that His Church, as embodying His larger Self through the ages, must take on something of the same mysterious triad of characteristics. Whether one examines it in idea, or endeavors to follow its actual realizations in history, Monachism will be found to be but another of those arresting manifestations which make good the claim of Roman Christianity to be, not only a survival, but the only authentically uncompromising survival of our Lord's religion upon earth to-day. The timeliness of such a suggestion when Rome's instinctive attitude toward Monachism is taken into account will not have escaped the regard of those who have been struck by the extraordinary vitality of the coenobitical ideal, not merely among ourselves, but among latter-day Anglican and Lutheran bodies as well; and that, too, in an age somewhat too hastily assumed as unfavorable to its further development.—C. C.

IT was in the *Essay on Development*, published now nearly two-thirds of a century ago, and not yet fully mastered, it would seem, either by the general public to which it was obviously addressed, or by the theologians, Roman or Anglican, who have since taken the trouble to examine it, that the genius of Newman first ventured to sketch in outline the historic data for the argument that had led him, all unwittingly, to the threshold of St. Peter's See. Among the many remarkable positions in that elusive book, Monachism is briefly touched upon as one of those instances of "logical sequence" which prove, not only that Roman Christianity is not a corrupt Christianity, but that it turns out on investigation to be the only full and legitimate expression in actual history of our Lord's idea of a *growing* Kingdom of God upon earth. It was a large claim to make for an institution the evil of which has, in popular Evangelical imagination, so long outlived the dead and buried goodness of its curious past; but few who have ever tried to approach it, either from the standpoint of historic insight, or from the even wider knowledge that mere charitableness imparts, would maintain that the contention was a wholly gratuitous one. With Newman's particular reading of the cardinal facts of history we are, naturally, not concerned here. His theory of development may be open to criticism. It may both deliberately assume and unconsciously involve too much. It may have furnished an occasion to the theologically

unwary of pitfalls that scarcely make for progress in Catholic thinking, and that certainly have not made for pleasantness in instances not a few that we could mention. Yet, in spite of all this, in spite, too, of its merely capitular and outline quality, the *Essay* remains, on the whole, one of the most stimulating pieces of constructive reasoning produced by the religious debates of the nineteenth century; and on that score alone, if on no other, it deserves the attentive study of all those who believe that the witness of history cannot be utterly without bearing upon the real mind of Christ and of the Church that His personality called into being.

And what we have said of the primary idea of the *Essay* itself will have to be applied, with certain conjectural restrictions, to its brief, but singularly illuminating, remarks on the rise and development of the monastic idea. The genealogical descent of that idea may be other than the argument avers. For the monk in the great Tractarian's view of him is described as a fourth-century product of the Catholic feeling for post-baptismal penance, and is, in no strict sense of the word, a New Testament creation at all. He has entered, however, so largely, so inevitably, and withal so congruously into the active life of the Church as to have become, *through the influence and growth of the obediential ideal,* part of the very fibre and substance of Catholicism itself. Such an account of the matter may satisfy Protestant prejudices, indeed; but will it escape the imputation of offense against those Catholic prepossessions in which the monastic life is currently viewed as a palpable and immediate derivative in logic, whatever it may prove to be in its actual history, of our Lord's hard teaching on the "counsels"? The answer is, of course, that Newman's concern is with the evidences that seem to make against Roman Christianity, and that in linking Monachism, as he does, to the ordinances which speedily revealed to Catholicism at large the Church's abiding conviction as to her power over post-baptismal sin, he has vindicated for the institution a dignity that length of time could not greatly enhance nor dearth of monuments ever enfeeble or destroy. Does he not tell us in so many words that "in the first ages, the doctrine of the punishments of sin, whether in this world or in the next, was little called for"? The monk, as we know him in history, had

not appeared, because the time was too fervent to give occasion or significance to his coming. "The rigid discipline of the infant Church," we are reminded, "was the preventive of greater offenses, and its persecutions the penance of their commission; but when the Canons were relaxed and confessorship ceased, then some substitute was needed, and such was Monachism, being at once a sort of continuation of primeval innocence, and a school of self chastisement." [1] No historical scholar, we imagine, will be disposed to quarrel with that position; even if, as Newman himself was prepared to admit, "the sheepskin and desert of St. Antony did but revive the 'mantle' and the mountain of the first Carmelite, and St. Basil's penitential exercises had already been practised by the Therapeutae."

It was the frank recognition, the instinctive sympathy it eventually met with at the hands of authority, and more especially on the part of St. Peter's See, that gave Monachism what we may call its biological opportunity and secured for it from the days of St. Benedict's reform its extraordinary and mysterious promise of life. How that recognition was ultimately won, how it substituted definiteness, efficiency and life for the comparative formlessness which had hitherto characterized the same institution throughout the brooding East, how these qualities in turn reacted upon the corporate and hierarchial Church at large, knitting every portion of the mystical Body of Christ into *a discipline of obedience* that gave new significance to the old Apostolic plea for unity by emphasizing the essentially pragmatical note of our Lord's appeal to the general as well as to the individual soul,—how order, in a word, emerged from disorder, and heaven from what began as chaos, will be best understood by studying the careers of the four master spirits of the West through whom Monachism became supremely articulate, fruitful, and true. There are other names, no doubt, patriarchal names, too, which no student of its history can afford to ignore; but few if any of them stand out from the surrounding welter of religious effort as do the names of St. Benedict, St. Dominic, St. Francis of Assisi, and St. Ignatius of Loyola. Each of these, it is true, is a man of the Latin race and each of them appears

[1] C. ix, § 6; p. 395, edit. 1900.

at an acute crisis in the fortunes of Latin Catholicism; but it is not less true that each of them is also more than Latin in his outlook, and like the Church to which by an instinctive loyalty he consecrates his gifts, the Latinism is transfigured to a Catholic breadth which marks him as one in spirit and in legitimate descent with Him who, though a Jew, is nevertheless for all men, the Way.

It is with the story of St. Benedict that the history of Monachism, as perhaps the most plastic and far-reaching of the non-sacramental forces of Western Christianity, really begins. Mabillon, basing his researches on the materials affectionately put together by St. Gregory, has preserved for us all that seems possible to be known of his unique and inspiring career. It was a career, in many ways, rife with anomalies beyond the measure usually found even in reformer Saints. He was born in the last quarter of that moribund fifth century which, in spite of the few commanding names that emphasize it, has left so little impress on after-time. He was a patrician, who was yet enamored of the simple life; a scion of the corrupt office-holding class, who cared more for solitude than for curial place. An insignificant Roman *municipium* in the Sabine country, the *frigida Nursia*[2] of Vergil, was the home of his boyhood. The best education of his time was open to him; but he turned from it in dismay, preferring, in St. Gregory's quaint phrase, to be "skilfully ignorant and wisely unlearned"[3] rather than buy knowledge at the cost of innocence which was the accepted price that youth only too commonly paid for it in the Rome of that day. Reserved as a child beyond his fellows, and revealing, even in boyhood, something of that recluse spirit which ultimately attracted to him what he appears most sincerely to have studied to avoid, the notice, namely, of the religious world about him, he withdrew, while yet a stripling, first to Afile and afterwards to Sublaqueum;[4] in which latter place he lived in almost complete isolation for a notable period of years. It was all but inevitable, taking the religious temper of the time into account, and remembering the credit he enjoyed with the monk Romanus who seems to have acted in the capacity of patron toward him, that his

[2] Æneid, vii, 715.

[3] *Dial. S Greg. M.* ii, *Proleg.*

[4] Subiaco.

environment and mode of life should have brought him a name for sanctity. We are not surprised, therefore, to find his retreat broken in upon early in his career at the instance of a community of monks who were said to be in ill repute because of their laxity. Whatever judgment we are to pass upon the spiritual condition of these men, they could not, at the time, have been utterly past praying for; since they besought the youthful anchoret with much urgency to abandon his cave and take up his abode as abbot in their monastery. To this arrangement the Saint reluctantly consented; but as the event turned out, his going proved satisfactory to neither party. The firm discipline of the new superior only provoked the irritation of the tepid. The disaffection spread; and Benedict soon realized that his life was in danger. It was but one episode out of many like it, we must remember, in a morally chaotic age. The twentieth-century reader need not infer, of course, on that account that the ethical sense of the time was appreciably duller than our own. Even a monk, we imagine, may find performance a less obvious matter than theory; especially when precedent and opportunity alike combine to teach him how effectively conscience may be trained to enjoy its occasional holiday. If it be thought to afford a significant commentary on the monastic conditions of the world into which Benedict was thus apparently making so sad an entry, that a way of escape from his attempts at reform was sought for in a plot to poison him, we may possibly discover in the fine answer which St. Gregory describes him as making to his would-be murderers a forecast of the new spirit which his Rule was to infuse into the religious ideals of the West. "Did I not tell you before," he cried, "that my manner of life and yours would not agree? Go, seek a superior to your own liking; for me ye can no longer have with you." There was something prophetic in the brave words. The old monachism, good and bad alike, was doomed; *the new monachism with its fuller sense of obedience was about to be born.* It was in the more elaborate provision for religious domesticity, so to call it; in the detailed and child-like intimacies enjoined between abbot and monk; in the changed attitude toward work of every kind, and especially toward agriculture, which was taken up no longer as a pastime or a mere preventive of idle-

ness, but as a set duty of the day, having the same spiritual value as prayer; it was in these things—none of which was unfamiliar, save in its juxtaposition and spiritual synthesis, perhaps—and, most of all in the profounder instinct inculcated for the Rule and the *septa monasterii,* as well as in the almost deliberate substitution of the Founder's ideal of *Pax* in lieu of the old Oriental notion of a recoil from secularism, which had actuated the discipline of the earlier coenobite, that much of this newness was eventually to be achieved. The victory was realized at last; by what strange processes, only the student who has mastered the story of Subiaco, of Monte-Cassino, and of the strange parallelisms of Luxeuil and Bobbio, can tell. The Benedictine reform or Rule thus became a kind of Aaron's rod. It swallowed up all others in the Latin Church, winning for itself a noble primacy which has endured now for nearly fourteen hundred years. Mediterranean, Celtic, Spanish, North African—one by one, they became mere memories; because they lacked, it would seem, that rooted and Catholic obedientialism, that pliability in the hands of authority, which the great St. Gregory, himself a Benedictine of the Benedictines, turned to such magnificent account in the missionary enterprise that brought the fair-haired English into the unity of St. Peter's faith. The secret of this enduring vitality lay undoubtedly in the Benedictine's conception of his vow. He made no explicit promise either of poverty or of chastity. To these obligations he was bound, indeed; because they were involved in the quasi-sacramentalism of his oath. They were parts of that all inclusive sacrifice by which his obedience was deliberately linked in charity to the self-abasement of the Cross. It would be idle to pretend, nevertheless, that the ideal so inspiringly conceived by the genius of St. Benedict never lost its hold upon the after-ages of the Church. Some of the most melancholy stories of monastic decline that the ecclesiastical historian has to record are to be found in Benedictine annals. The fact is quite true; but it has no more bearing on the essential witness of the Rule than many a corresponding decline in the general morals of Christendom could be said to have on the essential witness of Christianity itself. If there were periods of decline; there were also periods of renewal; and it is in this extraordinary power of recovery that the

worth of St. Benedict's reform reveals itself, quite as arrestingly, one might urge, as in its original victory over those rival institutes which perished, while it advanced by the Way. Clugny, Grenoble, Citeaux are Benedict's achievements; as are the mysterious re-awakenings in the hearts of clergy and laity alike which were fostered by the disciplinary reforms of the Synods and Popes of the eleventh and twelfth centuries. It is only when the Friar movement begins at the dawn of the later Middle Age that a crisis arises in the face of which Benedictinism seems for a moment to be resourceless.

It is not easy to name in a single breath the many recondite influences, religious, scholastic, economic, or political, that conspired for so many hundred years to produce the parti-colored thing that is spoken of—too often with a convenient sort of Nominalistic glibness, we fear—as the mind of the Middle Age. A mind, however, there certainly was; and it is early in the thirteenth century that we observe it becoming both self-conscious and articulate. However the preceding centuries may be said to have grown and fabled and dreamed, the maturer thirteenth enters into its inheritance with a certain air of resolution. It was a time in which men were rejoicingly alive to their opportunities and eager to reap the usufruct of them, sometimes even by unwise ways. What part the emerging burgher class had in this awakening it might be rash to affirm; but it is significant to have to note that there was an influential burgher class at this stage of European development, and that its kinship with that vaguer general known as the *people* was beginning now to be widely and profoundly felt. The Benedictines had begun in the wilderness; but they had never believed it to be essential to their vocation to restrict themselves to the wilderness, even in their palmiest days of monastic vigor and all-consuming zeal. They had drawn nigh to the towns wherever the towns summoned them, fixing their abodes well within the walls, or marking off a spot in the quieter outskirts beyond, according to local, which sometimes meant episcopal, need. Witness the foundations of St. Andrew's on the Cœlian Hill in Rome; of SS. Peter and Paul's, afterwards known as St. Augustine's, in Canterbury; of St. Martin-in-the-Fields in Paris; or that created by King Sigbert's gift at Westminster near London. Yet, in spite of this

attitude of Catholic reasonableness toward the town and the town's ideals, it seems true, on the whole, to maintain that the Benedictine spirit during the wonderful seven centuries of development that had intervened between its Founder's day and its present critical hour had never been directly in touch either with the burgher or with the villein class. It had recruited its ranks, for the most part, from the nobility; its great leaders, its reformers, its men of affairs had sprung from the governing orders; of citizen or churl, as such, it had hardly taken account; and then only by accident, as it were; yet these latter classes were gradually acquiring an importance that neither churchmen nor noble could afford any longer to ignore. When the elemental instincts which had been stirring fitfully in the heart of the earlier time, therefore, found expression at last in those vague forms of popular discontent which alarmed the promoters of the Lateran Synod in the opening years of the thirteenth century, it was to other men and to newer institutions that the vision and the opportunity came of preparing a way of escape from the peril.

Like nearly all of the wider spiritual movements that have sprung from the heart of Catholicism, the advent of the Friars was due partly to chance, and partly to a deliberate and inspired attempt to answer a great need. Dominic de Guzman was born in the year 1170, the third son of a distinguished and pious couple belonging to one of the ancient families of Castile. Francis of Assisi was born twelve years later. He was the son of Pietro Bernadone, a prosperous and ambitious cloth merchant of Umbria, married to a gentlewoman of southern France. Both were delicately nurtured, and both saw at close hand, and while they were still young, not a little of the stirring pageantry of life, as life was lived at the dawn of the thirteenth century in that most cultivated, most corrupt, because always half-pagan, corner of Latin Europe, known as the Kingdom of Provence. Few portions of the Mediterranean world have had so rich or so human a history; and fewer still, it is significant to note, have been so doggedly retentive of the very forces against which Catholicism instinctively prepares itself whenever it is speciously summoned out to war. It was here, by a singular fitness in the poetry of events, that the Friar movement took its rise; for it was here that Dominic was

first brought face to face with the moral havoc created by that strange "Bulgarian error", the memory of which was to survive with such sinister persistence centuries after in the ugly word that still disfigures so many dialects of our Latin and Teutonic speech. It was here, too, in the original country of the Troubadours, that Joy made for itself, in spite of the surrounding darkness, a religion and a cult which were destined in later years to suggest to Francis in his Umbrian home the quaint but holier conceit of the *Joculatores Domini* or Jongleurs of the Lord. Dominic's great spiritual experience, in which the horror of the "Albigensian madness" first took possession of his heart, dates from the year 1203. He had been invited to accompany an embassy along with his friend and patron, the saintly Diego de Azevedo, Bishop of Osma, in order to arrange the preliminaries of one of the royal marriages of the time. The cavalcade crossed the Pyrenees and passed through Languedoc. What the young Castilian saw in in that strange progress seems to have made so profound an impression on his character that he determined to devote his great gifts as a preacher to the work of building up religion in the land for the next ten years. He bravely kept his resolution; but the years brought their supreme lesson before his immediate task was done. It was the time of Pope Innocent's Albigensian crusade, a time, that is to say, of fire and sword and relentless expatriation; but tradition has described Dominic's actual share in that terrible series of events as one of pity and unremitting persuasion.

He saw that no man, however fertile in resource his zeal might prompt him to be, could cope with the witchery of spreading unbelief or bring an apathetic clergy back to a Catholic sense of responsibility by inquisitorial methods alone. It was not soldiers and pursuivants that were needed; but the charity of a brotherhood and a campaign of ideas. It all came about in the simplest way. A rich citizen of Toulouse, one Pierre Cella by name, came forward with the gift of a house to be set apart as a home for a little company of preachers who had agreed to work with Dominic and help him to replant Catholic notions of chastity and right living in the popular heart. It was the first hint of the great Order that was yet to be. Dominic had been a Canon Regular at Osma; and he naturally turned to the

Rule under which his own character had been shaped for inspiration in the present juncture. The local bishop generously set apart certain tithes for the purchase of books and the support of the community. It was, in nearly every Scriptural sense of the word, a mustard-seed foundation; for in less than two years we hear of the Saint at Rome petitioning Pope Honorius for Papal approval of the *Fratres Praedicatores* or Preaching Brothers. The petition was not only granted, but the Saint himself was made "Master of the Sacred Palace", an office that afterwards grew to be of commanding importance and that has been associated with the Order for the past seven centuries. Six years later the "little company of preachers" had grown to be a great brotherhood filling sixty convents and numbering eight distinct "provinces". They also began to establish themselves not only in populous districts, but in the more important university towns. The intellectual forces which were to mean so much to the Friar movement had fairly started.

Meanwhile that other Saint, whose ties with the mysterious Provençal land were of so pleasant a sort that popular imagination derived his name from the ease with which he spoke its joyous speech, Francis,[5] the rich cloth merchant's son, was building up another "little society" in distant Umbria which was to be every bit as wonderful as Dominic's in its day; though it seemed to lack the initial stimulus and pomp of occasion that had lent so grave an interest to the Spaniard's task. The era was one of great conceptions and high ideals. In spite of the unrest of the South, and the spiritual apathy prevalent in many sections of the body ecclesiastical, poetry and Catholicism filled the very air that men breathed and made the general life of Europe exuberant and tonic. Not all the monuments of that time have perished. The cathedrals, the hymns, the painted windows, the church bells, the civic architecture, the Universities, the extraordinary literary forms, the clear-cut dialect of speculative scholasticism—we know what these were like. The age that gave spontaneous birth to them must have been as sound as it was indomitably spiritual and "other-worldly" at heart. Francis was in every sense as true a product of this many-sided fecundity as Dominic was; but,

[5] The baptismal name of the Saint was John.

unlike Dominic, he had been more than a beholder of the passing scene. What precise meaning we must attach to Thomas of Celano's words we cannot say; but even in their most mitigable sense they bear a sad weight of meaning.

There was [he writes] in the city of Assisi, which stands on the borders of the valley of Spoleto, a man named Francis, who from his earliest years was brought up by his parents frowardly, according to the vanity of the world; and by his long imitation of their wretched life and conduct he became himself still more vain and froward. . . . Almost until the twenty-fifth year of his age he miserably squandered and wasted his time. Nay, surpassing all his co-evals in his bad progress in vanity, he proved in more abundant measure an instigator of evil deeds and a zealot in folly. He was the admiration of all; and in pomp of vainglory he strove to surpass the rest in frolics, freaks, sallies of wit and idle talk, songs and soft and flowing attire; for he was very rich. He was not miserly, but prodigal; not a hoarder of money, but a squander of his substance. . . . And so, compassed about with the troops of the wicked, haughty and uplifted, he strutted along amid the open places of Babylon until the Lord looked down from heaven and for His Name's sake removed His fury far from him and curbed his tongue with His praise, that he might not perish utterly. Therefore, the hand of the Lord came upon him and the change wrought by the right-hand of the Highest, that through him assurance of restoration to grace might be given to sinners and that he might become to all a pattern of conversion to God.[6]

The Saint's conversion, in spite of popular impression to the contrary, was a gradual one, culminating at last in a supreme crisis that issued in a great resolve. After the fever that had struck him down at Spoleto and put an end to his dreams of military distinction, it was noticed that he had entirely changed his former manner of life. One of his friends taunted him one early morning with being in love and received the characteristic answer; "Oh, I shall some day marry a wife, fairer, richer, purer than any that your fancy can conjure up!" Did he even at that still halting date, have the "Lady Poverty" in mind, the poor and outcast flock of Christ,

[6] *The Lives of St. Francis of Assisi by Brother Thomas of Celano.* Translated by A. G. Ferrers Howell, L.L.M., Trinity College, Cambridge. New York, E. P. Dutton & Co. 1908.

whom he was to serve as no lover ever served his mistress on this earth before or since? Or was it, as some of his interpreters solemnly assure us, Religion, whom he would pick up from her fallen estate as King Cophetua did the beggar maid? The genius of Dante divined better. It was no abstraction that Francis loved. The strange break with his father and his entrance upon the *Vita Nuova* he had conceived came in due course. The way to Poetry and Happiness was, when all was said and done, the old, half-forgotten Way of Renunciation, the Way of Christ, in fine; but Renunciation was not the last word; nor was it the most important word in this new Scholasticism of the heart. It was charity grown tender and universal and concrete: the poor were a kind of Eighth Sacrament. The genius of Giotto has happily familiarized us with the broad features of the memorable interview in which this Poor Man of Assisi came before Pope Innocent to secure the Church's approval of his incorrigibly romantic Rule and Way of Life. The story of the dream about the falling Lateran, quite apart even from its rare spiritual significance, is valuable to the Catholic student as revealing the deeper conviction of Southern Europe on this particular phase of the Friar movement; for it is scarcely going too far to assert that Franciscanism alone would have brought the masses back to orthodoxy and fervor, even if there had been no Dominic to inject a stream of ordered knowledge into the over-run garden of their faith. After many delays and disappointments, Honorius III confirmed the Rule in 1223. For a while it looked as though Christendom had begotten but two types of really serious men, the Black Friar and the Grey.

Of the subsequent fortunes of the Friar movement during the next three centuries, of its prompt invasion of the universities, of its work in cathedral-town, in court, in hamlet, and country-side; of its success, in brief, it is not our business to speak in this essay. That success was instant and compelling; and only not complete because human nature in the individual conscience seems to be a blend of strangely incalculable elements that make wise men dumb. Its essential witness, however, which appears to have been the secret also of the anger it eventually aroused, may be gathered from the cardinal facts we have selected as illustrating our original contention that

Monachism, Roman Monachism, as opposed to the inchoate or barren forms that preceded Benedict's great revival, is to a most wonderful degree, whether we view it in idea or in actual history, a fresh argument for Catholicism as the Way. And that this is arguably true of the Friar movement in its main outline will appear, we think, if one will but consider the three qualities that mark it off from the Monachism which preceded it. It is its greater universality, its greater simplicity, that have made it so vital to souls at large during the past six centuries and more of its various existence; and more than this, it is in its closer and more avowed dependence on the great instrument of visible unity which the providence of Christ and the play of certain obvious forces in human history have established in St. Peter's See, that we shall find the secret of its deeper strength. Surely, it was a great thing to have achieved that. It was as though, in the easier confidence instinctively created by such a juncture of notes—felt everywhere throughout Christendom, rather than explicitly affirmed—the *Schola Christi* had been taken out of the cloister and set bravely down in the midst of the world. *In hoc mundo; sed non de hoc mundo!* The peoples of Europe were drawn more closely together in things Catholic than ever before; Christendom was more palpably and indefeasibly one. Its way of obedience, if narrower, was henceforth to be more definite; its lesson of loyalty easier to learn. Worldliness, ignorance, Scholasticism had tried it in the century before as by flood and fire; but Dominic and Francis had indicated a way of escape; the one by his propaganda of the true obedience of knowledge, the other by his propaganda of the holier obediences of love. Could the coenobitical principle go further than this?

The centuries that followed the great wave of the Friar movement have a history all their own. There are scandals and plenty to record; and the Friar, in more than one authentic instance, seems almost on the point of betraying the very principles he was apparently created to uphold; but, as in the case of Benedictinism, there was something in the Friar-idea which was proof against decay. The many Franciscan reforms of the succeeding epoch make that much, at least, abundantly clear. And when the grave crisis of the Western Schism confronted religious men at the dawn of the Renas-

cence, it was doubtless owing to this very principle of coherence, imparted to the peoples of Europe by the Friars of the earlier time, that saved the Church from worse disasters than actually befell. If the Renascence itself, however, can be said to mark a turn in the fortunes of Friarism that left it unable to cope single-handed with the religious revolts of the sixteenth century, the principle that the Friar himself stood for received a fresh and most remarkable development at that very juncture in the establishment of the Society of Jesus. Here was an order, accepted by Church authority at a time when orders could hardly be said to be in honor in an outraged Christendom, prepared to reinforce the coenobitical idea without the aid of habit, enclosure, choir, or written Rule. It was, as many thought at the time, and as everybody must still allow who reflects upon the matter at all, one of the greatest departures from precedent that Catholicism had known. The high-hearted Hidalgo Saint whose genius conceived this extraordinary idea consented, it is true, to write a Rule at last; but he insisted that in doing so he was yielding to no pressure of the time, but rather to a permanent need in unheroic human nature itself. However we are to explain the anomaly, the fact remains that the Jesuit marks a sharper line of cleavage in the continuity of history than any other exponent of the coenobitical ideal. In the eloquent tribute to the great Society in which Newman sums up the evidence for his particular reading of Monastic development we are told that the secret of the Jesuit's power seems to lie chiefly in his insistence upon the law of obedience in a highly intellectual age. That is true, as far as it goes; but as an explanation it is both unphilosophic and vague. Has not obedience, after all, made the substance of a monk's sacrifice from the beginning; and who that has had living contact with the children, will say that Benedict, or Francis, or Dominic has made light of so primary a consideration in the establishment of a Holy Rule? We once heard a wise novice-master of the Society, a man of many varied accomplishments and university-bred, make a remark on this very head which we think will bear pertinent repetition here. "An old Jesuit had been asked by a shrewd man of the world, one day, which were the qualities that made most for success in the Society of Jesus. 'The very same

qualities that make for success in the world,' was the extraordinary reply." There was not the slightest hint, either of cynicism or irony, in the curious paradox of that story. It embodied, and embodied very candidly, a principle that St. Ignatius himself and every son of his deserving of the name, could be said to have followed since that memorable meeting on Montmartre which seemed at the moment to mean so little to the Church of God and the religious life over three centuries ago. The Jesuit is the true "spoiler of Egypt"; for the actuality of his faith has armed him with courage to steal one of the most practical of the world's secrets—the secret of that immediacy which so often proves too much for the "children of light" who are either "on a journey" when they ought to meet it, or "sleeping" or peradventure all but dead. It is in his cult of readiness, of efficiency that the real solution of the eternal mystery of the Jesuit will ultimately be found. It is this quality which gives character to his obedience itself; it is this same prepossession which accounts for that reasoned and scientific devotion to spiritual exercises which makes him, whether at home or abroad, as Newman rightly inferred, a man distinguished and apart. It is this same clear-sighted instinct for the measure that will work, for the idea that will do, that has made his much-discussed Order in other respects, and on the larger stage of ecclesiastical history, so rich in versatility as compared with other coenobitical families who have adhered to more leisurely and perhaps more lasting ideals. In the case of these earlier manifestations the instinct for obedience had expressed itself in a Rule; but in the case of the Jesuits it revealed itself in a method and form of prayer. Wonderful as the Institute or Code of the Society of Jesus is, considered as a mere piece of legislative wisdom, the *Book of the Spiritual Exercises* which that Institute was designed to interpret and complete, is far more wonderful still. What other manual of devotion, outside of Scripture itself, can compare with it in its clear and ascertained results? It infused new life into the heart of post-Tridentine Catholicism and gave a turn to the energies of the famous Counter-Reformation by which the Lutheran error was disfurnished of more than half its strength. If, as partisan scholars have often tried to show,[7]

[7] *Les Origines de la Campagnie de Jésus.* Hermann Müller. Paris, 1908.

its more central ideas were, indeed, borrowed from the *Exercitatorio de la vida espiritual* of Dom Garcia de Cisneros, the Benedictine Abbot of Montserrat, it will nevertheless be found that the genius of St. Ignatius has shaped them to new and more compelling meanings and made of them an agency of almost ecumenical efficiency for the Church at large. He has endowed them with fresh and convincing significance; and it is through his recognition of them that they are so extraordinarily alive. What they did for his unique character they have wrought in measure, and according to the spiritual capacity of each, for all those generations of his sons, fervent, or common-place, or frankly lax, who have been submitted to their mysterious alembic since the Saint reluctantly surrendered his original plan of an "elect cohort of sixty" and went out into the highways and byways for material for his difficult crusade. It is on this *Book* that every Jesuit is formed long before he understands the canonical height or depth of his curiously elastic Rule. He may fail in a score of ways in after-life; but having felt the urgency of its most relentless, because most Spanish, logic, he can never again be quite as he was before. Readiness, efficiency, actuality—these must henceforth be the notes of his trained and pragmatical life. They must qualify his scholarship, which must inevitably lack the patient temper and perhaps, also, the depth of the Benedictine's, as they must give in turn a cast and touch of mystery to the pieties and to the very habit and feature of his outward man. Not in his obediences, therefore, but in his form of prayer, we should say, is the real soul of the Jesuit to be grasped and his amazing history understood.

Omnis spiritus laudet Deum! It is a sound Catholic instinct not to compare the Saints; and one equally sound not to wrangle over their works; for in this sense, too, is it pertinent to say: *their works do follow them.* If it is a far cry from Benedict to Ignatius, it is almost farther still from the latter's tumultuous day to the Church of our own time; Catholicism cannot but live. Yet what a way is opened up to the voyaging heart that listens to the central message of this story, what *industries of obedience* to the will that sincerely aspires to be "good"! *One alone is good,* it is written, even God; yet He that uttered that awful saying made that *Goodness* ineffably

attainable to whoso will reach out after it. Peace, knowledge, tenderness, actuality—are not these some of the qualities by which men's eyes are opened to that "Goodness" and taught to reach out to it, when their hearts glow within them, as they walk disciplined in charity with Benedict, Dominic, Francis, or Ignatius *along the Way?*

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IS SOCIAL REFORM WORK A DUTY OF THE PARISH CLERGY?

THERE is abroad a cry for social reform, and the Church cannot but be interested in the methods adopted to bring it about. Years ago Leo XIII pointed out the needed social reform in his Encyclicals, and offered a program for its safe execution by the combined action of Christian rulers, societies, and the clergy. In consequence there were earnest discussion and vigorous organization in Catholic circles. The present Pontiff, too, by warnings and directions has clearly shown what is his mind regarding effective social reform work.

In the secular order the makers and administrators of law are alarmed by the rapid change in the pulse of social bodies. The leaders of the people in America hardly find time to study the real causes of the general upheaval, and it would appear as if they disliked the philosophy of it. They undertake to cure the disease by attacking the symptoms from without. They are stirred by the appeal of the masses, and some form of social democracy is the remedy they propose. They fear revolution unless reform in this direction is assured.

There never was such close study of social conditions and never such helplessness to stem the tide. Naturally the question obtrudes itself: Can the Parish Clergy be of any assistance in social reform? Are they called upon to make any special effort to help in what appears to belong exclusively to the secular economic rulers? The first question is a dynamic one; the second is one of finality.

The possible influence of the Parish Clergy in the matter would not prove more than their duty to help, as citizens ought to, in a patriotic cause.

If their co-operation should however follow in virtue of their office to maintain and promote Christian morality and Christian faith, then they would be obliged as guardians of righteousness and Christian culture to do all in their power to work for social reform. This latter seems to be the case. The Parish Clergy are not an isolated body. They are the organic part of the Church. Their origin dates from the Founder of the Church. The development of their present form is not accidental. The grouping of parishes and dioceses under the leadership and guidance of the successor of the Key-holder and Chief Pastor, appointed by Christ, was not a chance evolution. Neither has the final purpose of the Church changed. That purpose still is to bring salvation to all, until Christ comes again to judge the living and the dead. The Gospel is to be preached; the faith is to be kept; morality to be nurtured; graces thereunto to be administered by the Church; "and blessed are they who are not scandalized".

In that function the Parish Clergy are the organ of the Church, immediate to the laity. At so close a range, whatever touches the people in their temporality cannot fail to give new motives to the priest in his ministration of spirituality.

Human life is not divided. It is not one part natural, secular or temporal, and the other part supernatural, spiritual or eternal. The entire man must serve God. His ultimate happiness comes through faith and law made known by Revelation. They diffuse light and warmth into his mundane aspirations and keep him in justice and charity while he orders his material conditions. His world-view becomes fixed and defined by the revealed word of God. And to teach that word is the mission of the Church. History has proved that human action has no enduring motive of unity in its manifold uses on earth, unless the perfecting grace of God steady and illumine it. Now it is the mission of the Church to administer the grace of God.

Hence arises the question so much discussed: Is it not all that can be expected of the Parish Clergy if they properly preach the word of God and dispense His graces? Should they not let the body politic economize its own affairs? Political economists generally affirm it; though some allow the Church a considerable margin in the exercise of charity

Equity and justice in civic matters, they hold, are solely within the competency of human law and custom. Social forms proceed from and are dissolved by forces entirely inherent in natural causes. Conditions are but sequences. Reform of policies comes through their very mistakes.

It is evident that such a view allows no room for punishment or reward of men's deeds in temporal matters coming from a higher authority than nature.

The sanction of law is nature, not God. If the citizen holds any religious views, they are apart from his duty to his fellows. His soul-life, prompted by convictions due to belief in a hereafter, is distinct from his commercial or industrial life. Such a view is certainly wrong. Man is entirely beholden to God, whether taken individually or socially. That is the fatal philosophy which divides man against himself. The Commandments of God oblige and direct conscience in all its operations. Man's relation to his fellowmen results from his relation to God—and that is religion.

Christ gave the human race not only religion, but the only true one, in which the graces of His atonement and redemption are to be administered by His Church. That Church shall not fail in its characteristics, and its service is infallibly sure to guide men in right living and to final happiness. Now is it not enough if the Parish Clergy of that Church teach the religion of Christ; should they enforce it, keep the sense of it alive by entering into the very midst of distracting, misformed economics? Should they not let business men attend to their business affairs, and hold aloof from politics?

If world-economics are quite independent of divine ordinance, if commercial enterprises are under the control of selfish or altruistic motives, and may pass unchallenged so long as they do not conflict with human law, or obstruct the course of government, then of course the members of human society need make no concessions to God's law, or to the law of the Church, or to divine faith, in purely business transactions, and the clergy have no duty outside the sacristy. They must indeed build churches and schools, teach catechism to children who are sent to school, and preach to such as are drawn by peculiar graces to hear them. They collect money and protect church property—for after all the clergy meet the

requirements of certain constituents of the social body, and no human law can deny them that right. But they are not a part of modern business concerns. How different from the mind of our Lord! He came to regenerate. His life-giving doctrine, whilst it turned the thoughts of men to heaven, did reform their standard of living in their social intercourse. How strangely at variance with the ministry of the Christian dispensation as taught by the Apostles to the early Christians. Had the last two Popes in particular not urged bishops and clergy with such zeal to restore all things in Christ, to enter into the study of social conditions, and labor with all their might to make them better, one would be tempted to think their usefulness for temporal things had come to an end, and their continuance in office only due to tolerance of the powers of the world. Thus they would have ceased to be the salt of the earth and the light of the world. Evidently Leo XIII and Pius X would have us think differently.

The second point in this question, however, is stronger than the first. How can the Parish Clergy co-operate in social reform work? The theory is easy enough: but how make it practical? Indeed there are as many opinions in the matter as there are heads that trouble themselves about it. Let us begin with the first necessary supposition, that the Parish Clergy should do social reform work.

The work of the clergy is determined by the mission of the Church. Their ordinary duty is to make known truths of eternal salvation and administer the helps to secure it. The hierarchical order, the organization of the teaching Church describes the sphere of action of the clergy. Now is there in social reform work an additional, or extraordinary task for the Parish Clergy—one that naturally flows from their duty to make eternal things the unforgotten in temporal occupations?

There are those who believe, and the belief is found among the clergy, that social reform work is entirely a matter of economics. They think the clergy's duty is to preach the gospel; the well-being of the State is to be left to civil authorities and other factors in social bodies. They contend for a species of separation of Church and State. They seem to

forget, however, that man is to be governed in all cases by the standard of divine law. The ethics of human law are not independent of revealed precepts. Ignorance of Christ's doctrine may excuse, but does not annul the right and the duty of the clergy to teach it. Man's natural sense of equity, the reciprocal duties and rights of the human family are not the only nor the safest source of right living. Besides, selfish aims are so predominant, in spite of repeated assurances of optimism, that the love of neighbor is crushed out by them and the fear of God in consequence fails with it.

Who is appointed to perform the great service of keeping alive knowledge and fear of God, if not the Parish Clergy? They are the point of contact between Church and State in social economic matters. The Church is not a monitor only, a guide-post to point the way; but she infuses a life eminently conducive to temporal happiness. She does not preach hatred of the world nor escape from it, but it is her concomitant mission to assist in its uplift.

She opposes the flesh, the world, and the devil, because they are the enemies of the true and the good; because they rob God's creatures of their appointed bliss. They are foes of the natural as well as of the supernatural happiness of man. True, not all issues of a social economic character are equally moral. Whether it is expedient to build a railroad, or whether the size of the navy or army should be increased, cannot be decided by the Decalogue; nor can the Church arbitrate on the budget or on pensions.

But if the men who have to do these things are patriotic, and loyal, conscious that all power is from God, that they must do their duty for the good of the people in accordance with divine law, that they are responsible for their action to God, then it will appear how mighty the influence of the Church is to maintain a high degree of civilization and an equilibrium in the ever-changing conditions of social and political life. Certainly, preaching only by the clergy or the ministering of sacred functions will never produce these results. Preaching must be timely; the ministry must go beyond the sanctuary, pulpit, and confessional. But timely preaching on social reform work supposes knowledge of social problems; whilst effective ministry in it is by prudent, energetic

co-operation according to parish circumstances; for all parishes do not offer like opportunities. Again, the union of the Parish Clergy in the work is of prime importance, lest they lapse into local, isolated action and fail of encouragement.

Where should the Clergy secure that knowledge required for preaching and how can they practise an effective ministry in social reform work?

The study of social problems should begin in the seminary. Whether that is best accomplished by a special course, or by special attention given to social and economic problems in ethics, or in moral and pastoral theology, need not be decided here. What is here emphasized is the necessity of such study by the future priest. A knowledge of ethical and moral principles, even casuistry dealing with cases of conscience in penance or canon law, are no longer sufficient for the cure of souls. The priest will command a hearing on the ills and cures of modern socialism, if he knows whereof he speaks. When he is actually in charge of souls he must still learn and observe. Indeed, then he experiences the vast difference between knowing and doing social reform work. There are priests doing excellent work in this regard who never made a special course in their seminary days. But that can be no argument against the study of social questions by future ministers.

The strongest dislike for social reform work by the Parish Clergy comes from a common opinion among them that their ordinary ministrations are at all times entirely sufficient, and that extraordinary knowledge and activity are for specialists. It will be hard to dislodge that opinion. If it were not so disastrous for the common good, it might be left undisturbed. The corporate and individual initiative of the episcopate, in imitation and obedience of the Holy Father, will however hurry the great work, and before long the majority of the Parish Clergy will follow. As already noted above, all parishes do not afford like opportunities for social reform work. In cities and industrial centres conditions are quite different from those in rural districts; where friction of labor and capital is greatest, there frequently the work is hardest and most needed. However, social reform work has a field everywhere, since the need of it is common. Another obstacle of social

reform work by the Parish Clergy is in the parish itself. Our parishes are such financial enterprises as leave the clergy no leisure for anything but liquidation and ministration. It is hard for them to act on St. Paul's advice to Timothy: "No man, being a soldier of God, entangleth himself with secular business".[1] Temporalities in most cases so occupy them that the care for these unduly detracts their attention from the pressing social problems.

Perhaps, in time the congestion in parish finance work will yield to a more numerous clergy, who can divide their duties with more profit to social reform. In the meanwhile that work is likely, though it is much needed, to go by default. Organization and work should not all be left to the laity.

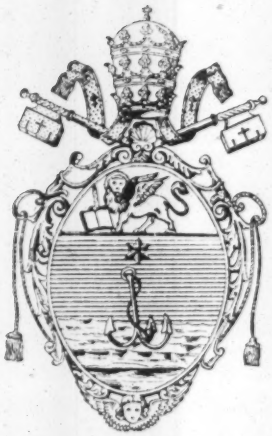
It needs no prophet to tell that when the scenes of social, industrial, commercial life shall be shifted, the Church and the clergy will be forced to the background, unless they prepare now to forestall this by active co-operation, "that the ministry be not blamed".[1]

Perhaps the REVIEW will open its pages to a discussion of this very important question.

JOSEPH SELINGER.

Jefferson City, Missouri.

[1] II Tim. 2:4.
[2] II Cor. 6:3.



Analecta.

ACTA PII PP. X.

I.

VENERABILI FRATRI GULIELMO, ARCHIEPISCOPO BOSTONIENSI, OB LARGITATEM ERGA PONTIFICIUM INSTITUTUM BIBLICUM.

Venerabilis frater, salutem et apostolicam benedictionem.— Pontificium institutum biblicum, quod vix exortum ab omnibus maxime probari accepimus, utpote divinarum rerum scientiae provehendae perutile, tua modo auctum largitate, maiora laetamur posse ecclesiae portendere. Pietate in Nos tua nihil uberius: tuae vere pecuniae nulla prestantior usura *Cogitare* etenim *de sapientia sensus est consummatus:* et *qui* illam diligit, *diligit vitam.* Vitam porro dilexisti te praebendo adiutorem operi quod, utpote Sacris Litteris explanandis destinatum, doctrinam natum est celebrare Illius qui solus *verba vitae aeternae habet.* Officium hoc tuum tuae in Nos observantiae perspectaeque liberalitati plurimum sane addit, idemque grato complectimur animo, Deum enixe adprecantes ut te caelestium gratiarum vice, ea qua par est affluentia, rependat. Harum interea auspex et insimul testis praecipuae benevolentiae Nostrae apostolica sit Benedictio quam tibi,

venerabilis frater, clero ac populo in quem pastorales tuae curae optime evigilant, peramanter impertimus.

Datum Romae apud S. Petrum die XXV Decembris MCMIX, Pontificatus Nostri anno septimo.

PIUS PP. X.

II.

SUMMUS PONTIFEX COMMENDAT PROPAGATIONEM SODALITATIS SUB TITULO FOEDERIS A BONO PASTORE IN CIVITATE WASHINGTON FUNDATAE ET INDULGENTIIS LOCUPLETATAE.

PIUS PP. X.

Ad perpetuam rei memoriam.—Exponendum curavit Nobis dilectus filius Parochus S. Patritii Civitatis vulgo: "Washington," Archidioeceseos Baltimorensis, se optata Patrum Concilii secundi Baltimorensis explentem in suo Curiali templo piam instituisse Sodalitatem quae sub titulo "Foederis a Bono Pastore" id potissimum precibus pietatisque operibus a Deo impetrare contenderet, ut integra inter Curiales fides servetur ac Sodalium necessarii et amici ad veram convertantur religionem. Cum autem huiusmodi Foedus ab Ordinario canonice erectum, ac recens ab hac Apostolica Sede indulgentiis locupletatum, uberes iam tulerit fructus, atque Antistitum suffragiis in alias Dioeceses non intermisse propagetur; enixae sunt Nobis ab eodem dilecto filio adhibitae preces, ut coelestes Ecclesiae thesauros, ipsi Foederi concessos, ceteris etiam in huius exemplum ortis Consociationibus largiri dignaremur.

Nos piis hisce votis obsecundantes, de Omnipotentis Dei misericordia ac B. B. Petri et Pauli App. Eius auctoritate confisi, cunctis Sodalitatibus in Statibus Foederatis Americae Septentrionalis de respectivi Ordinarii consensu iam erectis vel posthac erigendis, dummodo eiusdem sint ac praedicti Foederis nominis et instituti, omnes et singulas tum plenarias tum partiales concedimus indulgentias, quae ab hac S. Sede die septimo et vicesimo mensis Maii huius labentis anni pio, quod supra memoravimus, Foederi impertitae fuerunt. Universis nimirum utriusque sexus fidelibus, qui quamvis e dictis Consociationibus in posterum ingredientur, die primo eorum ingressus; ac tam descriptis quam pro tempore describendis Sodalibus, festivitatibus Paschatis et Natalis Domini, nec non Pentecoste ac Sollemnitate SSmi. Corporis Christi a primis ves-

peris, item uno die a suae cuiusque Sodalitatis Moderatore singulis mensibus designanda, ab ortu usque ad occasum solis dierum huiusmodi; dummodo hi omnes vere poenitentes et confessi ac S. Communione refecti quamvis Ecclesiam vel publicum oratorium devote visitaverint et ibi pro Christianorum Principium concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, Plenariam quotannis lucrandam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus. Iisdem praeterea Sodalibus qui corde saltem contrito piae in singulas hebdomades habendae exercitationi interfuerint, trecentos dies; denique iis, qui quae sequuntur preces: "O Jesu, Pastor bone, universas actiones hodie a me peragendas Tibi offero pro conversione patriae meae ac praesertim pro conversione N——," quocumque idiomate devote recitaverint, quoties id egerint, centum dies de iniunctis eis seu alias quomodolibet debitis poenitentiis, in forma Ecclesiae consueta, relaxamus. Quas omnes indulgentias, peccatorum remissiones ac poenitentiarum relaxationes etiam animabus fidelium in Purgatorio detentis per modum suffragii applicari posse indulgemus. Contrariis non obstantibus quibuscumque. Praesentibus perpetuo valituris.

Datum Romae apud S. Petrum sub Annulo Piscatoris die xxx Decembris, MCMIX. Pontificatus Nostri anno septimo.

R. Card. MERRY DEL VAL, *a Secretis Status.*

S. CONGREGATIO S. OFFICII.

INDULTUM PRO TERTIARIIS ET CONFRATRIBUS ORD. REDEMPTORUM B. M. V. DE MERCEDE.

Beatissime Pater,

Fr. Franciscus Gargallo, Vices-Procurator Generalis Ordinis Redemptorum B. M. V. de Mercede, ad S. V. pedes provolutus, humiliter petit ut concedere dignetur Indultum, quo Tertiarii et Confratres Ordinis legitime impediti quominus ecclesiam adeant accepturi Benedictionem cum Indulgentia Plenaria diebus assignatis, qui in Dominicam non incidant, illam accipere valeant in Dominica sequenti; quod quidem etiam liceat, quoties solemnitas festi, cui Benedictio praefata adnexa est, in Dominicam sequentem transferri contingat.

Et Deus etc.

Die 9 Decembris 1909.

SSmus D. N. Pius Divina Providentia PP. X, in Audientia R. P. D. Adsessori S. Officii impertita, benigne annuit pro gratia iuxta preces, ceteris servatis de iure servandis. Contrariis non obstantibus quibuscumque.

ALOISIUS CAN. GIAMBENE, *Substitutus pro Indulgentiis.*

L. * S.

S. CONGREGATIO CONSISTORIALIS.

I.

CIRCA COMPETENTIAM RELATE AD MATRIMONIA MIXTA.

S. Congr. S. Officii litteris diei 27 Martii 1909 a S. Congregatione Consistoriali formalem declarationem petiit circa competentiam relate ad matrimonia mixta. Itaque proposito dubio in terminis ab Adsessore S. Officii statutis hoc est: "quale sia la competenza del S. Offizio in fatto di matrimonii misti, sia tra battezzati e non battezzati, sia tra cattolici ed acattolici, tanto dal lato pratico, ossia per la concessione delle dispense, quanto dal lato teorico, ossia per la risoluzione dei dubbi che possono sorgere su tale materia, anche nei riguardi del recente decreto *Ne temere*", Emi Patres, perpensis consultorum votis et re mature considerata, respondendum censuerunt: "Competentiam S. Officii se extendere ad omnia quae sive directe sive indirecte, in iure aut in facto se referunt ad Privilegium Paulinum et ad praefatas dispensationes. Et ad mentem, quae est: supplicandum SSmum ut statuat ac decernat ut quaelibet quaestio circa praefata matrimonia deferatur Sacrae Congregationi S. Officii, salva huic Sacrae Congregationi potestate, si ita censeat et casus ferat, quaestionem ipsam remittendi ad aliud S. Sedis officium".

SSmus, audita relatione infrascripti Cardinalis Secretarii, resolutionem ratam habuit et confirmavit, mandavitque ut in posterum quaelibet quaestio circa matrimonia mixta deferatur S. Congregatione S. Officii iuxta petita, sub lege tamen ut firma semper et in omnibus maneat dispositio decreti *Ne temere* in art. XI n. 2° et 3° statuta.

C. Card. DE LAI, *S. C. Consistorialis Secretarius.*

L. * S.

SCIPIO TECCHI, *S. C. C. Adsessor.*

II

CIRCA RELATIONEM S. SEDI EXHIBENDAM AB ALUMNIS COLLEGII IOSEPHINI.

Proposito dubio, utrum veteres alumni Collegii Iosephini civitatis *Columbus* in America adhuc teneantur quolibet anno relationem S. Sedi exhibere, iuxta iuramentum ab iis emissum, SSmus Dnus Noster in audientia concessa Emo Cardinali Secretario die 21 Ianuarii currentis anni 1910, attenta nova rerum conditione inducta a Const. *Sapienti Consilio,* benigne dignatus est alumnos memorati Collegii dispensare et eximere ab annua relatione peragenda.

CAROLUS PEROSI, *S. C. C. Substitutus.*

III.

DE RELATIONIBUS DIOECESANIS ET VISITATIONE SS. LIMINUM. (*Continued.*)

ORDO SERVANDUS IN RELATIONE DE STATU ECCLESIARUM.

CAP. V.

De clero generatim.

40. Referatur generatim quinam sint cleri mores, qui cultus, ac doctrina, quod studium aeternae salutis proximorum, quae pietas: quaenam erga suum Ordinarium Summumque Pontificem obedientia et reverentia: quaenam inter sacerdotes concordia, coniunctio, caritas.

41. Utrum vestis talaris adhiberi possit et reapse adhibeatur a clero: et in quolibet casu an clerus habitu proprio et decenti induatur, nec sint hac in re scandala vel dicteria.

42. Utrum sacerdotes in missae celebratione praeparationem et gratiarum actionem debite peragant: an serotinae visitationi SSmi Sacramenti assueti sint: qua frequentia ad poenitentiae sacramentum accedere soleant.

43. Utrum ad spirituales exercitationes statis temporibus omnes et singuli per vices conveniant, qua frequentia, et quibusnam in aedibus: an Ordinarius hac occasione salutaria monita sive in communi sive in particulari pro opportunitate clero praebere non omittat.

44. Utrum collationes seu conferentiae ecclesiasticae de

quaestionibus moralibus, seu casibus conscientiae, itemque theologiae et liturgiae habeantur: qua frequentia, qua methodo, quo fructu.

45. Quae Ordinarii cura sit de iunioribus sacerdotibus, ut postquam sacerdotio initiati sunt studia non deserant, et pietate adhuc proficiant.

46. Pro emeritis sacerdotibus infirmis et pauperibus an domus aliqua habeatur in qua recipiantur et debita caritate sustententur: an saltem reditus speciales constituti sint quibus eisdem subveniatur.

47. Utrum adsint sacerdotes, qui quamvis viribus et iuvenili aetate polleant, otiosi tamen vivant, adeo ut inutiles vel etiam noxii dioecesi sint: quaenam huius rei sit causa, et an et quomodo huic malo occurri possit.

48. Utrum adsint de clero qui rebus politicis et factionibus civilibus immodice et indebite se immisceant, cum offensione aliorum et spiritualis ministerii detrimento: et quid factum sit, aut fieri possit ut intra iustos limites contineantur.

Et in dioecesibus ubi una vivunt catholici variorum rituum, aut diversae linguae, vel nationis, an idcirco adsint in clero contentiones et aemulationes: quid fiat ut exstinguantur, et spiritus Christi in omnibus inducatur.

49. Utrum, quod Deus avertat, aliquis habeatur sacerdos qui vitam minus honestam agat, aut agere publice videatur; vel cui imputetur aliquod aliud crimen post ultimam relationem dioecesanam patratum.

Nullane habeatur, quam Ordinarius sciat aut suspicetur in suo clero, violatio legis de observandis et vitandis in satisfactione missarum manualium.

Caveantne sacerdotes nedum a libris, sed etiam a diariis irreligiosis vel impiis legendis, nisi gravis et legitima causa intercedat.

50. Quid factum sit tum ad salutarem lapsorum correctionem, tum ad scandali (si adfuerit) reparationem.

Utrum et quoties suspensio *ex informata conscientia* in quinquennio irrogari debuerit; quo fructu; et quaenam sit regula quae in hoc adhibetur.

51. Utrum generatim clerus sive ex eleemosynis missarum, sive ex aliis ministerii spiritualis proventibus, aut ex beneficiis ecclesiasticis habeat quo honeste vivere possit.

Cap. VI.

De capitulis.

52. Utrum adsit cathedrale canonicorum capitulum; quot canonicis et dignitatibus constet; et an adsint theologi et poenitentiarii officia.

53. Quomodo canonicorum, officiorum et dignitatum provisio locum habeat; utrum libere iuxta commune ius, an alia aliqua speciali ratione.

54. Utrum et quali praebenda singuli fruantur: et an haec distincte administretur; an potius vigeat regimen communis *massae*. In quolibet casu an specialis alia communis *massa* habeatur pro distributionibus quotidianis, pro missa conventuali, pro expensis fabricae et cultus.

55. Utrum, et a quo tempore capitulum suas habeat constitutiones legitime approbatas, et an eas servet.

56. Quale sit chorale servitium tam pro recitatione divini officii quam pro missae conventualis celebratione; quotidianum ne iuxta commune ius, an potius intermissum: et quo indulto.

57. Utrum, et quot adsint canonici honorarii: an excedant numerum a sacris canonibus statutum.

58. Deficiente cathedrali capitulo, an habeatur consultorum collegium; quot personis constet; quibus aliis ministeriis iidem vacent; et an ita proximi sint civitati episcopali ut facile congregari possint.

59. Quanam canonici vel consultores existimatione gaudeant in dioecesi. Utrum ipsi concordes inter se et cum Ordinario sint; an potius aliquid Ordinarius habeat, quod eorum de agendi ratione doleat.

60. An Ordinarius eos rite convocet, ut in negotiis maioris momenti consilium vel consensum iuxta sacros canones requirat.

61. Utrum, sede vacante, capitulum libere procedere possit ad vicarii capitularis electionem; an potius, sede vacante, alia sit consuetudo providendi dioecesis regimini, quaenam sit, et quonam iure vigeat.

62. Si alia habeantur in dioecesi canonicorum capitula, dicatur quid de singulis obtineat quoad numerum, chorale servitium, praebendas et reditus capitulares, bonamque existimationem.

Cap. VII.

De parochiis, earumque rectoribus.

63. Utrum omnes paroeciae de suo proprio pastore sint provisae: an potius adsint quae ab aliquo viciniore parocho vel ab aliquo canonico ad tempus regantur: quam ob causam: et an idcirco incommoda notabilia aut mala sequantur.

64. Utrum provisio paroeciarum fiat per concursum: et quomodo concursus ipse celebretur.

65. Utrum adsint paroeciarum seu animarum rectores ad nutum amovibiles.

66. Utrum, quibusnam sub conditionibus, et quo iure adsint paroeciae Ordinibus seu Congregationibus religiosis addictae.

67. Utrum habeantur paroeciae in quibus cura animarum habitualis penes capitula aliasve personas existat.

68. Utrum adsint paroeciae obnoxiae iuri patronatus ecclesiastico, vel laico, sive familiari, sive populari, sive regio: quaenam praxis vigeat in earum provisione: an et quaenam incommoda hac de re acciderint.

69. Utrum emolumenta, quae occasione administrationis sacramentorum, funerum, celebrationis missarum solemnium, attestationum, publicationum a parochis percipi solent, recognita sint ab Ordinario, vel diuturno usu probata.

Et an sive ob gravitatem parochialium taxarum, sive ob rigorem exactionis earumdem, inconvenentia aliqua et querelae, praesertim in re matrimoniali et in funeribus, deploranda sint.

70. Utrum et qua dote certa parochi eorumque ecclesiae generatim honestentur: an potius ex solis stolae incertis et fidelium oblationibus vivere debeant.

Si bonis immobilibus parochus eiusque ecclesia fruantur, quomodo administratio geratur, et quomodo caveatur pro conservatione patrimonii sacri alterutrius, vel utriusque.

In quolibet casu an parochi habeant quo honeste sustententur et quo expensis occurrant pro animarum cura et pro parochialibus functionibus necessariis.

71. Utrum parochi domum canonicam habeant; et an ibi cum parocho eius adiutores una vivant. Et si ita non sit, an et quod studium habeantur ut hoc regimen inducatur.

72. Utrum, qua lege et qua observantia caveatur, ne quo-

libet sub praetextu, etiam ratione servitii, iuniores mulieres (etiam consanguineae, si cum parocho adiutores simul vivant) parochiales domus inhabitent aut frequentent: et an cura sit ne in parochialibus aedibus familiae consanguineorum parochi cum filiis et nepotibus degant.

73. Utrum libri parochiales adsint in singulis paroeciis, et ibi iuxta canonicas praescriptiones adnotentur quae pertinent ad baptismum, matrimonium ac mortem fidelium.

Speciatim circa matrimonium, an novissima lex servetur qua iubetur de peracto matrimonio inscriptionem fieri in baptizatorum libro ad singulorum nomen.

An habeantur quoque libri confirmatorum et status animarum, itemque tabellae seu libri missarum fundatarum et manualium, iique diligenter redigantur ac serventur.

74. Utrum in singulis paroeciis tabularium aliquod adsit, illudque in duas partes, publicam et secretam, divisum, et utrumque naviter custoditum.

75. Utrum parochi aliique animarum curatores debitam residentiam servent.

76. Utrum diebus festis missam pro populo applicent, sacrasque functiones ad diei festi sanctificationem proprias cum zelo et fructu celebrent: potissimum vero an evangelium explicent, et catechesim tam pueris quam adultis tradant, qua methodo, quo fructu.

An adsint hisce in rebus negligentes.

77. Utrum in audiendis confessionibus, sacra Eucharistia distribuenda, infirmorum adsistentia semper praesto sint, nihilque inconveniens, vel nulla querela hac de re habeatur.

78. Utrum, nisi gravis et legitima causa in aliquo speciali casu obstet, baptismum administrent et matrimonio adsistant in ecclesia, servatis solemnitatibus a Rituali Romano praescriptis.

79. Quomodo se gerant erga fideles qui, sectis secretis notorie addicti, vel alia quavis de causa extra Ecclesiae sinum viventes, sacramenta in extremis deposcunt; et erga eos qui extra Ecclesiae sinum defuncti, christiano more sepeliri a consanguineis velint.

80. Quaenam sit consuetudo in admittendis pueris ad primam communionem: et an sarta tecta servetur regula a Catechismo Concilii Tridentini tradita, ut pueri qui sui confessa-

rii et parentum iudicio discretionis sunt capaces a sacra mensa non prohibeantur, nec diu arceantur.

81. Utrum parochi pro viribus curent fideles suos in fide roborare, ad sacramentorum frequentiam, praesertim ad S. Communionem etiam quotidianam excitare, et in christianae vitae more et puritate continere. Et ad hunc finem, praeter consueta sui officii munera.

(*a*) an aliquoties in anno, diebus praesertim solemnioribus vel tempore adventus, quadragesimae vel mariani mensis, praeconem et confessarium extraordinarium advocent;

(*b*) an identidem post aliquam annorum periodum sacras missiones in sua paroecia haberi curent;

(*c*) an pias devotiones ab Ecclesia probatas, ut expositionem SSmi Sacramenti, viam crucis, rosarium, mensem marianum, aliaque similia in sua ecclesia celebrent, et fidelibus commendent: et quaenam magis in usu sint in dioecesi;

(*d*) an studeant pueros, puellas et maioris aetatis fideles allicere ut ad pias uniones, patronatus, sodalitates vel consociationes catholicas se adscribant;

(*e*) an prudenter instituant vel saltem foveant opera socialia, quae Ecclesiae catholicae spiritu aluntur.

CAP. VIII.

Art. I.—De Seminario dioecesano.

82. Paucis dicatur quae sit Seminarii fabrica, novane an vetus, quot alumnis continendis capax, an disciplinaribus et hygienicis regulis respondens, an a servitutibus libera, hortis et atriis ad recreationem instructa.

Si vero dioecesanum Seminarium non unicum sit, sed in *maius* et *minus,* vel in plura alia aedificia divisum, exponatur quae sit materialis singulorum conditio.

83. Quinam sint Seminarii vel Seminariorum reditus, an, et quali aere alieno graventur: quae pensio ab alumnis persolvatur: quomodo pauperibus subveniatur.

84. Dicatur quinam sit rector, qualis eius aetas, qualesque sint eius qualitates: quot alii eum in regimine aiduvent: et utrum hi, et quidem omnes, muneri commisso digne satisfaciant, et alumnos in disciplina et pietate instituant; an potius aliquid animadvertendum sit.

Si vero Seminarium a congregatione aliqua religiosa rega-

tur, indicetur quaenam sit haec congregatio, quando quibusnam conditionibus, et an ex S. Sedis venia curam pii instituti susceperit, et an praefatis conditionibus satisfaciat.

85. Utrum habeatur magister pietatis, vulgo *director spiritualis,* in Seminario degens et nullo alio officio implicatus; et an, praeter ipsum, sufficiens copia aliorum confessariorum detur.

86. Utrum adsint deputati pro disciplina et pro oeconomia a S. Concilio Tridentino praescripti: et an Ordinarius eorum consilium iuxta iuris praescripta requirat.

87. Utrum magistri in Seminario convivant, necne: et an quoad eorum idoneitatem, pietatem, agendi rationem (praesertim si Seminarium incolant) aliquid animadvertendum sit

88. Quot sint actu Seminarii alumni: et an inter eos admittantur qui ad statum ecclesiasticum certe non aspirent.

An et quot externi alumni habeantur: qua de causa: et an fieri possit ut et ipsi quam primum Seminarium ingrediantur: interim quomodo vigilentur: an saltem cura sit ut ante sacram ordinationem per aliquod notabile tempus in Seminario degant.

An et quot alumni extra dioecesim instituantur, ubi et qua de causa.

Et vicissim an clerici alterius dioecesis in Seminarium dioecesanum recepti sint, quot, quarum dioecesum, et quibusnam de causis.

89. Si unum sit Seminarium, et simul convivere debeant aetate iuniores cum maioribus, an debitae cautelae adhibeantur, ut seorsim hi ab illis et cum disciplina suae cuiusque aetatis propria instituantur.

90. Quomodo pietas et disciplina excolatur in Seminario: quaenam sit sacramentorum frequentia: an, quoties in anno et quomodo spirituales exercitationes fiant.

91. Quot annis, qua lingua, qua methodo, quorum auctorum textibus theologiae et philosophiae studia absolvantur: quot et quaenam disciplinae hisce accessoriae tradantur.

Quot annis et qua methodo humaniora studia perficiantur: et in his praeter linguas latinam, graecam et propriae nationis an et quaenam aliae disciplinae tradantur.

An clerici in sacris caeremoniis et cantu liturgico instituantur.

92. An prohibeantur alumni a lectione librorum ac diari-

orum, quae quamvis in se innoxia, eos tamen a studiis suis distrahere possunt.

93. Utrum Ordinarius saepe Seminarium invisat et alumnos pro viribus ipsemet audiat, ut cognoscat quo spiritu educentur, quaenam sit eorum pietas, quinam in studiis profectus.

94. Quae regulae serventur in promotione alumnorum ad ordines: quale scrutinium habeatur et quale examen, ut constet quinam pietate, scientia, vitae integritate aliisque requisitis sacra ordinatione digni et idonei censeantur: an spirituales exercitationes praemittantur: an interstitia serventur: quo titulo ordinentur.

95. Utrum ab ultimo quinquennio extraordinarium aliquid in Seminario acciderit sive bonum sive malum.

96. Utrum adsit rusticationis domus, et ibi alumni feriarum tempore adunentur. Ea si desit, an et quae spes sit ut comparetur, et ibi alumni saltem maxima ex parte temporis agant ferias.

Interim dum ad suos revertuntur, an parochi naviter de iis curam habeant, et Ordinarium certiorem reddant de eorumdem agendi ratione: quaenam hac de re normae praescriptae sint in dioecesi.

97. Utrum cura sit ut maiores spei clerici, sive ante sive post susceptum sacrum presbyteratus ordinem, in aliqua pontificia studiorum universitate, sive Romae sive alibi, instituantur ut academicos gradus assequantur.

98. Si qui vero cum Ordinarii venia, vel eius mandato, publicas civiles studiorum universitates frequentant, an pro iis regulae a S. Sede statutae serventur, ut ipsi a perversione custodiantur, et a fide vel ab ecclesiasticae vitae institutis non deflectant.

99. Si clerici servitium militare obire cogantur, quae cautelae adhibeantur ut ii in stipendiis honestam vitam agant prout ecclesiasticos decet; et a stipendiis dimissi sine aliorum periculo utiliter ad Seminarium regredi et ad sacros ordines post debitam ac maturam probationem tute promoveri queant.

100. Utrum firma sit regula non admittendi in Seminarium reiectos vel dimissos ab aliis Seminariis vel ab institutis religiosis.

Art. II.—De Seminario interdioecesano seu regionali.

101. Si in dioecesi habeatur Seminarium quo alumni plurium dioecesum vel totius alicuius regionis conveniant, et ipse loci Ordinarius huic Seminario praesideat, de eius statu fuse referat iuxta quaesita superius relata pro Seminario dioecesano.

Quod si huic Seminario ipse non praesit, indicet cuius immediatae directioni subsit, et exponat quid de eo fama ferat.

[TO BE CONTINUED.]

S. CONGREGATIO DE RELIGIOSIS.

DECLARATIO CIRCA DECRETUM D. D. 7 SEPT. 1909.

"DE QUIBUSDAM POSTULANTIBUS IN RELIGIOSAS FAMILIAS NON ADMITTENDIS."

Sanctissimus Dominus Noster Pius Papa X, in Audientia, die 4 Ianuarii 1910 infrascripto Cardinali Praefecto benigne concessa, decernere dignatus est, ut dispositiones Decreti Sacrae Congregationis de Religiosis, d. d. 7 Septembris 1909, *De quibusdam postulantibus in Religiosas Familias non admittendis,* ad mulierum quoque Religiosas Familias in posterum extendantur. Ideoque, absque speciali venia Sedis Apostolicae et sub poena nullitatis professionis, non excipiantur sive ad Novitiatum, sive ad emissionem votorum, postulantes:

1.° quae, propria culpa, e collegiis etiam laicis, gravi de causa, expulsae fuerint;

2.° quae a scholis domesticis, in quibus puellae speciali cura in spem amplectendae vitae religiosae educantur, quacumque ratione dimissae fuerint;

3.° quae, sive ut professae, sive ut novitiae, ab alio Ordine vel Congregatione religiosa dimissae fuerint; vel, si professae, dispensationem votorum obtinuerint;

4.° quae iam admissae, sive ut professae, sive ut novitiae in unam provinciam alicuius Ordinis vel Congregationis et ab ea dimissae, in eamdem vel in aliam eiusdem Ordinis vel Congregationis provinciam recipi nitantur.

Contrariis quibuscumque non obstantibus.

Romae, 4 Ianuarii 1910.

Fr. J. C. Card. VIVES, *Praefectus.*

L. * S.

D. L. JANSSENS, O. S. B., *Secretarius.*

S. CONGREGATIO RITUUM.

De Offertorio in Missis Cantatis.

Ab hodierno Rmo Dno Episcopo Curiensis Dioecesis proposito dubio: "An sustineri possit consuetudo quae in multis Ecclesiis minoribus Curiensis dioeceseos ab immemorabili tempore invaluit, ut nempe in Missis cantatis, exceptis quibusdam solemnioribus, celebrans Symbolum intonet, hocque recitato, immediate pergat ad Offertorium illudque conficiat, dum a Cantoribus Symbolum decantatur?"

Sacra Rituum Congregatio, audito etiam Commissionis Liturgicae suffragio, respondendum censuit: *Negative* et serventur Rubricae et Decreta.

Atque ita rescripsit, die 11 Decembris 1909.

Fr. S. Card. Martinelli, *Praefectus.*

L. * S. Ph. Can. di Fava, *Substitutus.*

PONTIFICAL APPOINTMENTS.

By decree of the S. Congregation of Consistory:

7 February, 1910.—The Rev. John Martin Janiz, of the Diocese of Cordova, Central America, elected to the Episcopal See of Santiago de Estèro, Argentina.

7 February, 1910.—The Rev. Abel Bazàn, of the Diocese of Cordova, Central America, elected to the Episcopal See of Paranà, Argentina.

7 February, 1910.—The Rev. John William Shaw, Rector of the Cathedral, Mobile, Alabama, elected to the Titular See of Castabala and Coadjutor of the Bishop of San Antonio, Texas.

7 February, 1910.—The Right Rev. Denis O'Donaghue, Titular Bishop of Pomario and Auxiliary Bishop of Indianapolis, elected to the Episcopal See of Louisville, Kentucky.

8 February, 1910.—The Rev. John Jeremiah Lawler, Rector of the Cathedral, St. Paul, Minnesota, elected to the Titular See of Hermopolis and Coadjutor of the Archbishop of St. Paul, Minnesota.

The following were appointed Domestic Prelates:

7 January, 1910.—The Rev. John J. McCort, Rector of the Church of Our Mother of Sorrows, Philadelphia, Pa.;

The Rev. George Bornemann, Rector of St. Paul's Church, Reading, Pa.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

THE HOLY FATHER: 1. Thanks Mgr. William O'Connell, Archbishop of Boston, for the special interest he has shown in the work of the Pontifical Institute for Biblical Studies.

2. Commends the extension of the *League of the Good Shepherd,* established originally in St. Patrick's Church, Washington, and having for its chief aim the bringing of non-Catholics into the fold of Christ.

HOLY OFFICE grants an extension of opportunity for the gaining of the Plenary Indulgences attached to membership in the Confraternity of Our Lady of Mercy.

S. CONGREGATION OF CONSISTORY: 1. Declares that ecclesiastical decisions referring to mixed marriages, involving the *Privilegium Paulinum* and other dispensations, are to be invariably referred to the Holy Office, with the understanding that the said Holy Office may refer the same in special cases to some other competent tribunal.

2. Decides that the alumni of the Pontifical College of the *Josephinum* in the Diocese of Columbus, Ohio, are dispensed from making the annual *relatio* prescribed for the alumni of the Roman Pontifical Seminaries formerly under the authority of the Propaganda.

3. Continuation of the *Normae Communes* laid down for bishops in making their diocesan report and visitation *ad limina.*

S. CONGREGATION FOR RELIGIOUS prescribes that the regulations laid down by decree of 7 September, 1909, regarding the non-admission of certain classes of postulants into religious orders, are to be observed by religious communities of women as well as of men.

S. CONGREGATION OF RITES: The practice of continuing the Mass before the completion of the chant of the *Credo* in a *missa cantata* is prohibited.

ROMAN CURIA: List of recent nominations of bishops and domestic prelates.

THE CASUS "DE LICEITATE VASECTOMIAE".

The last issue of the REVIEW (March, pp. 271-275) contained an article by Father Stephen Donovan, O.F.M., professor of Moral Theology in the Franciscan House of Studies attached to the Catholic University, Washington, in which he proposed for discussion the morality of a medical operation which has recently come into vogue among surgeons, and which in view of its effects as tending to counteract certain evils of inherited degeneracy, has been incorporated in the civil laws of several States of the Union, with the prospect of its being adopted by other States and territories of America.

In view of Father Donovan's hesitancy to offer an apodictic judgment regarding the case as stated, we referred it to Mgr. Canon De Becker, professor at the University of Louvain and a recognized authority in canon law throughout the Catholic world. We requested, moreover, that the case be submitted to the professors of allied theological branches at the University, inasmuch as it contained elements in which the judgment of specialists in pastoral medicine and ecclesiastical jurisprudence, no less than in moral theology, would be of importance.

The answer of the eminent professors of theology at the Louvain University is incorporated in the very clear and explicit judgment of Mgr. De Becker, as found below.

DUBIA.

I. An quis licite operationi quae vulgo dicitur *Vasectomia* submittere se possit, juxta modum a Rev. D. Prof. Donovan expositum?

II. Utrum medicus praedictam operationem facere possit casu quo patiens hujus effectum ignorat?

RESPONSA AD DUBIA PROPOSITA.

I. Dicendum non *probabiliter* tantum sed *certo,* juxta principia a Theologis communissime tradita, illicitam esse, et quidem *graviter,* actionem viri subeuntis voluntarie indicatam operationem ob proposita motiva.

Ratio: Haec operatio constituit mutilationem, et quidem gravem, cum gravitas mutilationis non veniat judicanda sub

solo respectu conservationis proprii individui sed, insuper, sub respectu propagationis speciei, et consequenter, organorum ad hoc a Creatore destinatorum (unde gravitas peccatorum contra Sextum). Ex alia parte, gravis mutilatio in tantum permittitur in quantum est necessaria ad conservationem vitae.[1] Ideoque motivum allegatum plane insufficiens est ad excusandam dictam operationem.

II. Dicendum quod neque medicus neque auctoritas civilis ullum jus habent faciendi talem operationem homini sive volenti sive, a fortiori, ignoranti aut nolenti. De medici incompetentia res est nimis clara: quis enim dedit alteri (sive medico sive cuicumque privato homini) jus gravem perficiendi mutilationem proximo suo, dum ipse proximus, sub gravi, prohibetur ab ea admittenda? Ad auctoritatem civilem quod attinet, ea nullum jus habet relate ad vitam et libertatem *innocentium* et consequenter ea prorsus excluditur a jure mutilandi innocentem, etiam sub praetextu boni communis. Unde, sine ullo fundamento provocaretur ad principium in conflictu jurium. Quare plane subscribo sententiae R. P. Vermeersch, R. P. de Villers, R. P. Salsmans, *Professorum in Collegio Maximo Societatis Jesu, Lovanii*, dum dicunt:

" Doctrina quam sincera profecto mente et cum aliqua haesitatione proponit R. P. Donovan plane improbabilis et damnosa a nobis judicatur.

" 1. In se mutilatio ista (nisi gravissima propriae valetudinis causa excusetur) non est *venialis* sed *mortalis*. Gravitas enim non tantum ex periculo vitae sed etiam ex functione qua privat judicanda est.

" 2. Auctoritas publica *nihil* potest in vitam et libertatem innocentis, qualis est etiam homo aegrotus.

" Nec, cum agitur de Christianis, impedimenta matrimonii creare potest; multo minus potest imperare vel permittere mutilationem de qua in casu."

Scribebam Lovanii, 16 Feb. 1910.

JULES DE BECKER, J.U.D.
Prof. Univers. Lovan.

[1] Cf. Lugo: *De Justitia et Jure*, Disp. X, Sect. I, n. 21.

THE TEACHING OF SCRIPTURE IN OUR SCHOOLS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the February issue, Father Pope, O.P., points out that a certain number of priests leave the seminary with very little knowledge of the text of the Bible or of how to read it. He concludes that this is largely the result of a faulty seminary training in Sacred Scripture, and suggests some remedies. The present writer humbly doubts whether the remedies proposed are sufficient. Father Pope supposes that our young seminarians are quite ignorant of the Bible when they enter the seminary, and that it is this initial ignorance which paralyzes too often their Scripture course. This then is the fundamental trouble.

It is worth while asking ourselves what percentage of our seminarians (who are as a rule the graduates of our Catholic primary schools and colleges) have a fair acquaintance with their Bible before entering the seminary. Have they studied Bible History, and do they remember any of it? What did they learn about the Bible in the Catholic Colleges they attended? Was not at least one of the Gospels read through in Greek? It is not too much to expect that those who have studied Greek three or four years at a Catholic college should be able to read at sight any part of the Gospels. Some of our colleges however neglect the Greek New Testament altogether, and have no course of instruction in Sacred Scripture. If the courses in our colleges were better co-ordinated with the requirements of our seminaries we should no longer find the average young seminarian quite ignorant of the Gospel in Greek, and unfamiliar even with the New Testament in English. If, for example, the "Scripture Manuals for Catholic Schools" edited by Father Sidney, S.J., were in general use in our colleges, and the Gospel in Greek were studied as often as Greek be studied, our students would become familiar with the text and the meaning of the historical facts of the New Testament—the most useful part of the Bible for them to know. This, with a summary knowledge of Old Testament history and some general notions on the nature, inspiration, and inerrancy of Scripture, would be enough for an educated Catholic layman. It would moreover be an excellent preparation for a solid seminary course in Sacred Scripture such as Father Pope outlines.

JOHN J. O'GORMAN.

Canadian College, Rome.

"WHAT VESTMENTS SHALL WE WEAR?"

We have already referred to the unmixed note of approval that has reached us from different sources, clerical and lay, touching the proposed return to liturgical and tasteful vestments for divine service. This approval comes not from England only, where the revival of olden church discipline and good form in ecclesiastical decoration has been proceeding for a considerable time, and where it is moreover based on a very definite and respectable tradition; but it comes likewise from priests in America, where in many instances pastors have been obliged to devote their energies to provide housing for the Lord, irrespective of the requirements of a perfect liturgical service.

Let us emphasize the fact that, while the proposed modification is away from an almost universal custom (not to say abuse), it is not a merely useful change, whether viewed from the standpoint of taste, economy, or devotion, but it is also a perfectly legitimate one and one that does not require a dispensation from the Holy See. It is true there was published at one time under the name of the S. Congregation of Rites a decision which seemed to forbid the general adoption of the vestments commonly, though incorrectly, styled Gothic. This decision, however, has been omitted from the recent authentic collection of decrees, as we have already pointed out. The only form of chasuble the S. Congregation forbids to be used by the Latin clergy is the Oriental form adopted in the Greek services; but of this there is here no question, even though the ample chasuble recommended for cathedral use approaches it somewhat in form. The proposed modification is concerned only with the vestment that represents more truly the chasuble spoken of in the liturgy and prescribed by the established ecclesiastical laws which, like the statutes of St. Charles Borromeo in general, are for all priests models of correctness and in harmony with the spirit of the Council of Trent.

Although, as we have said, the proposed reform has merited the unmixed approval of our clergy on all sides, we are not unmindful of the fact that there are critics who reject any suggested improvement in which they are not personally interested, and that there is a large class of the indifferent who follow the *laissez faire* doctrine that what is is good enough.

The Benedictines and Dominicans have maintained the ancient usage, and in many convents in the United States we find the so-called Gothic vestments actually used. Someone has said that the Jesuit Order is opposed to the reform. This we cannot credit; individual members of the Society may be, but hardly the Order. A recent editorial in *America,* a Catholic weekly conducted by the Jesuit Fathers, commented adversely on the efforts of the REVIEW to promote the dignity and holiness of the sanctuary service, especially in its influence upon the laity. The editorial writer's frequent and trivial criticisms on various serious subjects broached in the REVIEW, whether these happened to touch upon the utility of interpreting the liturgy for our people without interfering with the liturgical Latin of the service, or on the observance of the *Motu proprio* in the Church's chant, or on the liturgical form and the colors of the vestments, would fairly lead one to the conclusion that his comments have been and are inspired by mental limitations or bias. But we have never considered these criticisms as reflecting the sober Jesuit judgment. Elsewhere in these pages we have spoken of the noble work a-doing by *America,* and, as a co-laborer in the literary field and with like lofty aims, the REVIEW regrets that a lack of editorial honesty should hold even the slightest footing in the councils of *America.*

Withal, it is plain that unfair criticism in such matters will not in the least affect the judgment of our clergy and interested laity. Of this the REVIEW is assured by the letters we have received on the subject, letters which space and the general policy of the magazine alike preclude us from publishing here. If an exception is made in one case, it is because the letter comes from a priest who is respected alike for his zeal in behalf of liturgical observances and ecclesiastical art, and who is at the same time endowed with the practical good sense that takes account of the utility of Catholic teaching through the liturgy. We publish the parts of his letter which are directly pertinent to our subject, and if we take the liberty of withholding his name, we do so in order to forestall personal animosity:

To the Editor, THE ECCLESIASTICAL REVIEW.

I should like to call attention to the remarkable editorial in *America* for 19 February, 1910, entitled "What Vestments Shall We Wear?" First, let me protest against the flippant treatment of a very serious and important question; secondly, let me call attention to its manifest and positive unfairness as well as its self-contradiction. With regard to the latter, the writer says, "If the Holy See so ordains, priests will all exchange the present vestments for the modified ones; . . . we will do so with heavy hearts." Yet he seems to indicate that the Holy See would make the change only on account of the popular vote on the question, glibly quoting from Andrew Lang, and forgetting the obvious fact that in such matters the Holy See does not use the referendum. . . . If it be the policy of *America* to appeal to the popular sentiment in such matters as the observance of the rubrics, we may doubt whether the portion of the Catholic Church represented by the writer in *America* will "gladly," or even "obediently", comply with any decree of the Holy See with regard to vestments.

The unfairness of the article is quite evident from the quip concerning the purchasing of vestments from Anglican Religious. In turning over the leaves of this same issue of *America,* I find that we are invited to go to [a non-Catholic company] for our church furnishings, which, I presume, include chalices, ciboria, ostensoria, etc., which are, in the judgment of many, quite as important in the service of the altar as are vestments; and when so high-class a journal as *America* tacitly requests its readers to go to non-Catholic sources for these furnishings, we scarcely see why they should cavil about going to people who have taste and experience, even though they are not Catholic. I happen to know that a number of very intelligent priests in the Middle West in despair of getting anything esthetic or artistic from the ordinary purveyors of church furnishings in their section of the country, have long been in the habit of procuring these from communities of religious women of the Protestant persuasion; and, as after all, it is a matter of business, there would not seem to be much more harm in it than in purchasing such furnishings from firms which, in many cases under Catholic names, are controlled by Jewish financiers.

I am sure that, in spite of the flippancy of *America* and its unfairness, among people of taste, and Catholics of that description are now becoming numerous, your ideas are sure to win favor.

21 February, 1910.

THE QUESTION OF MANUFACTURING PROPER PARAMENTICS.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

I desire first of all to express my appreciation of Mr. Metlake's article in the February number; then, in reference to Mr. John T. Comes's letter in the same issue, to intimate that, until a suitable supply is forthcoming from U. S. A. (as suggested), vestments of the ancient forms and dimensions can be procured at somewhat modest figures from the Kulturkampf-exiled convent at Southam, near Warwick, whose card I enclose. I also send for your acceptance photos of three specimens of their output, two chasubles and a cope (with hood hung in front for photographing). I may say that details are complete down to pupils of eyes, eyelashes, and fingernails. The Erdington chasuble is 4 ft. 8 in. across at the widest part, and the Chester one 4 ft. 5 in. I would like to point out to those who propose to obtain some of these chasubles, that it is of no use getting them less than about 4 ft. 3 in. in greatest width (i. e. reaching, on the average man, down to the middle of the forearm), as then there would not be sufficient material to allow the graceful folds which are the soul of this type of vestment. In fact, 4 ft. 5 in. across is a good working size for priests of different heights. Of course, the chasuble will not be less than 4 ft. in length, behind.

There are only two Catholic providers in England of vestments of the highest class of embroidery, viz. Southam Convent and St. Katherine's Convent, Queen's Square, London, W. C., who have lately come over from Anglicanism, like your Society of the Atonement.

A. K. BRANDRETH.

Pembroke College, Oxford.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

Some interesting articles on Gothic vestments in this month's ECCLESIASTICAL REVIEW excite my sympathetic interest. Your correspondent, John T. Comes, gives an address of a Benedictine community at the Isle of Caldy as producing such work. . . . I should like to make known, however, the existence of the Benedictine Convent at Clyde, Missouri, where I have had vestments made in true Gothic shape, and excellent in texture and needle work. . . . The nuns are prepared to send drawings and specimens of the textiles when required.

E. FRANCIS RIGGS.

Washington, D. C.

THE QUESTION OF CHRISTIAN ART SUPPLY.

To the Editor, THE ECCLESIASTICAL REVIEW.

For several years we have followed with great interest the many instructive articles of the REVIEW, especially those pertaining to Christian art and art crafts, which indeed are of great value and help to a sincere priest when building, decorating, or furnishing his church. No doubt they were read by many priests, but, if I may apply the parable of the sower and the seed, much of the good seed has fallen by the wayside, has made no impression on the reader; and other some has fallen among the thorns of business cares and troubles, and these, together with false economy in purchasing the cheapest in the market, have choked it. And thus it happens that in this country so little progress is seen in the field of Christian art.

In Europe the principal attractions for tourists seem to be the various cathedrals and churches with their art treasures, where the esthetic sense is well pleased and gratified. In this country, however, we show to our visitors the federal and municipal buildings as evidences of the artistic taste of the inhabitants, and never think of bringing them to our churches, for we know and realize that these fall short in their artistic merits. It is a lame excuse, to say in order to justify the lack of taste in some of our churches, that this is a mission country where the churches are built and maintained by the contributions of the poor; for in our large cities we see costly church buildings, which could have been erected along the lines of truthful architecture and artistically decorated and furnished, and at less cost. Large sums of money have often been lavishly spent on the exterior of a church so as to render it an imposing structure, whereas the interior has been very stingily treated. The cheapest furnishings have been acquired; the cheapest artists have been engaged, and the result is naturally *cheap and inartistic workmanship.*

How is this evil to be remedied? Certainly not by critizing the bishops and clergy and placing all the blame at their door. A little self-knowledge and reason tell us that we all are fallible and liable to be mistaken in our views. Therefore it would be imprudent on our part to uphold our ideas and principles as the only true and correct standard to be accepted by all unconditionally. Such conceit is bound to bring about grave errors and to lay us open to censure. We should, however, at first make inquiry whether our views coincide with the spirit of the Church, mould our ideas accordingly, and then in all charity propose our views and principles to the logical minds of the bishops and priests.

The letter of Mr. John T. Comes[1] published in the February

[1] This letter referred the readers, among other sources, to a community of

number of THE ECCLESIASTICAL REVIEW, was of great interest to us in so far as it expresses his enthusiasm for Christian art and art crafts, and also discloses his sentiments and ideas. Enthusiasm is a valuable gift at the present time in a country where so much indifference is shown to true Christian art, and such enthusiasm is praiseworthy and the owner to be encouraged. But if the "Deutsche Gesellschaft für Christliche Kunst" seems to him to be the great exponent of true Christian art, we certainly differ with him. We do not deny the artistic merits of many of the members of that organization, nor question their good motives and intentions. But we leave it to the unbiased judgment of Catholic art critics to decide whether some of their work as reproduced in their periodical, comes up to the requirements of the Church as set forth in her councils and decrees. It may be that some of the members of that organization do not know of any laws and precepts of the Church in the realm of art. "The making or painting of pictures is not dependent on the unrestrained conception and inspiration of the artist, but on the lawful precepts and traditions of the Church. It is for the artist to put into beautiful and artistic form what the holy fathers, the builders of temples, have conceived." [2] The Christian artist who does not respect the laws of the Church concerning Christian art, cannot claim to foster true Christian art.

P. RAPHAEL, O.S.B.
Studio of Christian Art, St. Anselm's College, Manchester, N. H.

THE KEVELAER SCHOOL OF DESIGN FOR LITURGICAL VESTMENTS.

We have thus far refrained from referring in detail to the manufacture of vestments which is being carried on under the direction of Madame Stummel, the lady of whom George Metlake speaks in his able articles on "The Reform of Church Vestments",[1] lest the discussion of this important subject might take on the appearance of a commercial advocacy. But, having understood the importance of the matter, the question put by the Rev. J. F. Sheahan in his letter in the January number of the REVIEW (p. 85) becomes not only pertinent

Anglican Benedictines in Wales, no doubt because the matter of correct ecclesiastical vestments has been taken up by these communities as a specialty wherein they excel and in which their particular interest gives them a zeal as well as facilities not so common among Catholics.

[2] Conc. Nic. II, act. 7.

[1] ECCLESIASTICAL REVIEW, February and March, 1910, pp. 142 and 315.

but assumes a practical value for every priest interested in the reform. "We know that our modern vestments are ugly," writes Father Sheahan, "and we would like to have chasubles more conformable to the beautiful chasubles of old; but where can we get them? . . . If there were a firm somewhere in the world that would make nothing but what was beautiful and rubrical, we could write or go there with confidence for what we wanted."

Several houses where these vestments are made have already been mentioned, and we do not doubt that very soon others will be prepared to furnish what is wanted. Nevertheless, since the originator of this movement in its present phases, who, by her writings, lectures to the clergy and to Tabernacle Societies, and by practical illustration of the designs, colors, and artistic details of vestments, has won the commendation of the Sovereign Pontiff, is actually willing and prepared to furnish every assistance to priests wishing to procure correct vestments at a reasonable cost, it would seem to be the proper thing to apply to her directly for information.

To those who might be tempted to any misgivings on the score that the impulse of the movement comes from a woman, we would state by way of reassurance that Madame Stummel has abundant recognition of her qualifications to act as guide in this matter of paramentics. Indeed, the art belongs, so far as the production of vestments is concerned, much more to women than to the clergy. The divine ordinances of the Old Testament worship undoubtedly included the provision which assigned to matrons or virgins of the house of David the weaving of the temple robes and tabernacle veils; and a venerable tradition represents Our Lady at this task when the Angel approached her with the message of the "Ave Maria". There is nothing unbecoming therefore in our receiving some lessons in this branch of ecclesiastical industry from a highly cultured and religious woman who has had better opportunities than are accorded to the average student of Christian art, to observe the needs of the sanctuary in different countries, and to discuss the subject with ecclesiastical dignitaries of every rank in Rome as well as in Germany. Very recently the Bishop of Luxemburg, whose diocese is, we are told, permeated with the traditions and taste of French ecclesiasticism,

invited Madame Stummel to address a body of the clergy and students in his diocesan seminary, himself and the professors being present and fully approving the principles she explained regarding the shape and color of the vestments. The same report comes to us from other bishops and from ecclesiastical centres.

It may be of interest to priests and religious who expect to attend the Eucharistic Congress in Montreal this fall, to know that the President of the Congress, Mgr. Heylen, Bishop of Namur, has recommended Madame Stummel to the Committee as one of the speakers at the Congress. This will give an opportunity to many not only to hear her discuss the subject at the Eucharistic Congress, but also to obtain from her directly information on everything that pertains to this branch of ecclesiastical art.[2] Her last brochure, which has just been published, *Die Farbe der Paramentik,* and which appeared first in the *Archiv f. Christl. Kunst*,[3] goes into the details of the motives for a correct choice of liturgical colors. We understand that she is to bring with her to America specimens from a private collection of medieval and modern vestments to be exhibited at the Montreal Congress. As the lady speaks both English and French we trust that her presence in Canada will offer occasion for a visit to the chief centres of the United States where priests and religious will have the opportunity of hearing her and imbibing some enthusiasm in behalf of beautiful vestments for our sanctuaries. The initiative for this must, of course, come from the clergy or from the bishop of the diocese.

COMMUNION WITHOUT FASTING.

Qu. In reply to a question of a correspondent in your February number as to the right of an invalid priest to say Mass *without fasting,* the condition is presumed that, besides being out of bed, he is able, in a limited way, to attend to the duties of his calling. Could not the decree of the Congregation be likewise interpreted for the benefit of hundreds of laymen who are in poor health, not entirely

[2] Her present address is: Frau Helene Stummel, Kevelaer, Rheinprovinz, Germany.

[3] Stuttgart, 1910. Actien-Gesellschaft Deutsches Volksblatt.

disqualified for the exercise of their vocation in life, but unable, in the judgment of their medical advisers, to go abroad fasting?

S. C. B.

Resp. Assuming that the condition of the two patients is alike, there is no reason why the same principle should not apply to both layman and priest.

There is some difference between a priest's attending "in a limited way the duties of his calling" by the mere saying of Mass, and the going abroad of a layman for the exercise (even partial) of his vocation. The one involves simply the ceremonial of sacrificial reception of Holy Communion at his own hands; the other supposes an activity entirely distinct from the Communion and alien to it. To say Mass is the priest's ordinary way of communicating; and it implies hardly more exertion than that employed by a sick lay person who has to prepare for the reception of Communion at some inconvenience of movement and physical exertion.

AN AMERICAN LEAGUE FOR THE CONVERSION OF NON-CATHOLICS.

In another part of this issue we publish a Pontifical Brief in which the Holy Father recommends the extension of the *League of the Good Shepherd,* established originally at St. Patrick's Church, Washington, D. C. The League has for its motto "I know mine and mine know me, and other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." These words of the Good Shepherd indicate the chief object of the League, which is the conversion of our country, first by making Catholics better acquainted with their religion and more faithful in the observance of its laws and practices; secondly, by urging Catholics to labor for the conversion of their relatives and friends; thirdly, by diffusing everywhere the spirit which will bring our countrymen to the right knowledge and appreciation of Christ's teaching.

This threefold purpose obviously dictates the proper means for the attainment of the end which the League has in view, chiefly example, instruction, and prayer. The Sovereign Pon-

tiff's letter, which we here append in authorized translation, will show how much the Father of the faithful has at heart this work, in which all can unite by affiliation with the central sodality at Washington, where the statutes as well as a copy of the *Office* recited by the members may be obtained.

PIUS X. POPE.

Be it forever remembered:

Our beloved son, the pastor of St. Patrick's Church in Washington, Archdiocese of Baltimore, has made known to Us that in accordance with the expressed desire of the Fathers of the Second Plenary Council of Baltimore, he has established in his parish church the pious sodality of the League of the Good Shepherd which seeks as its special object, to obtain from God by prayer and good works the preservation of the faith among the parishioners and the conversion of their friends and relatives to the true religion. Since this League, canonically organized by the Ordinary of the Diocese and enriched with indulgences by the Holy See, has already borne abundant fruit and is rapidly spreading with the support of the Bishops into other dioceses, our beloved son as aforesaid, has earnestly besought Us to the effect that the heavenly treasures of the Church, which we have opened to this League, should likewise be made available for other associations which take the League as their pattern.

We therefore gladly favor this pious petition, and, relying on the mercy of Almighty God and the authority of the Blessed Apostles Peter and Paul, We grant to every association established or hereafter to be established in the United States of America with the consent of the respective Bishop and with the same name and scope as the said League, each and all of the indulgences, plenary and partial, which were granted to the League by the Holy See on the twenty-seventh day of May in the current year: To wit, a plenary indulgence to all the faithful of either sex who shall join one of the aforesaid associations, to be gained on the day of their admission; likewise, to the present and future members a plenary indulgence on the festivals of Easter, Christmas and Corpus Christi, including the first vespers of each festival; also the same indulgence, available from sunrise to sunset, on one day in each month to be selected by the director of each League; with the condition in all cases that the members truly repent of and confess their sins, receive Holy Communion, make a visit to any church or public oratory and there pray for peace among Christian Rulers, for the extirpation of heresy, the conversion of sinners, and the exaltation of holy mother Church. And We further grant, in the usual form, an indulgence of three hundred days to the members who, at least with contrite heart, shall attend the weekly devotions of the League; and one hundred days to be gained by each devout recitation, in any language, of the prayer: "O Jesus, Good Shepherd, I offer Thee all my actions of this day for the conversion of my country, and in particular for the conversion of N———." Finally, We permit all these indulgences, remissions of sins, and relaxations of penance to be applied by way of suffrage to the souls in Purgatory. Anything whatsoever to the contrary notwithstanding, the present concessions are to hold good in perpetuity.

Given at St. Peter's, Rome, under the Fisherman's Ring, the thirtieth day of December, nineteen hundred and nine, the seventh year of Our Pontificate.

R. Card. MERRY DEL VAL,
Secretary of State.

ADJUSTING MISUNDERSTANDINGS IN A PARISH.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I intrude on your valuable space to make a suggestion? I am a priest of a diocese that is happily united and progressing rapidly since Rome sent us our first bishop; but occasionally little trials have to be borne by priest and people, and these could be easily adjusted if only we had an ecclesiastic capable of bringing about agreements when things go wrong. The thought occurred often to me that it would be a great relief to the bishop if we had in every diocese one or two experienced and tactful men who would know how to use the good offices of some zealous and conscientious layman to call upon both pastor and people in their difficulties and bring them together and put an end to their troubles in a broad-minded and common-sense manner. An example recently occurred in a neighboring diocese to which a friend of mine was called to act as intermediary in a bitter dispute that had lasted for several years. This good priest was asked if he could not do something to stop the quarrel and the scandal which had ostracized some and weakened the respect of others. Having a full knowledge of the case, he gladly accepted the task and went about it in the most informal way. He talked with the pastor and found him most willing to be reconciled and was authorized as peacemaker to tell the aggrieved parties that he would be glad to "let bygones be bygones" if they came back to the fold. In a few hours the bugbear of animosity which they held in their bosom against their pastor was dispelled and at his kindly invitation to go with him to the parochial residence they cheerfully assented. On entering the pastor's library they were met with a pleasant welcome, and the tactful intermediary opened up a conversation that had no connexion with the trouble. They talked of everything but the one thing that was uppermost in their minds, and after spending an hour very pleasantly together he said: "Now, gentlemen, I see you can get along very nicely on everything that does not pertain to your points of dispute. I want all of you to call off your dogs and henceforth live like friends." Not a word was spoken on the subject. The peacemaker had prepared both sides for the final issue; the cause was finished; and both have learned to avoid ever since their former errors.

Now, it might be asked, Why could not the bishop have done this himself? I answer, because the bishop should not be brought unnecessarily into disputes. He is the pastor of his diocese and, while there are many questions which he alone has the right to hear

and settle, still there are circumstances in some cases that can be settled better without bringing his authority and official position into the arena. Besides, where there is some danger of his advice being refused, would it not be safer in such cases to make a trial of the method I have suggested in the first instance and, if this failed, let him enforce discipline at any cost?

It is sad to see how a few men laboring under the influence of wounded pride often cause breaches in the ranks of a whole parish and for want of timely correction and reconciliation often sow seeds of discord that take root and flourish for generations,—all of which might have been nipped in the bud by open-hearted, prudent, and kindly treatment. Men will fall out with one another in almost all kinds of business ventures and yet agree to live in peace; but once an antipathy to a priest is permitted to take root, it seems that no power short of a miracle or some great calamity can stop its growth and evil influences. I have heard from a priest on the mission of forty years' active service that some of the worst consequences to the faith arose from petty disputes followed by constant agitation which at last culminated in the most disastrous losses to the Church. And the remedy he offered was precisely what I have written. "Bring the parties together and let them make up, and whichever side refuses let the bishop force the recusant to obey at all hazards. Better to have unity and loyalty to authority among what you can count on than suffer a few to remain tormenting and disintegrating the whole body." These were his written words.

B. M. O.

ECCLESIASTICAL HERALDRY.

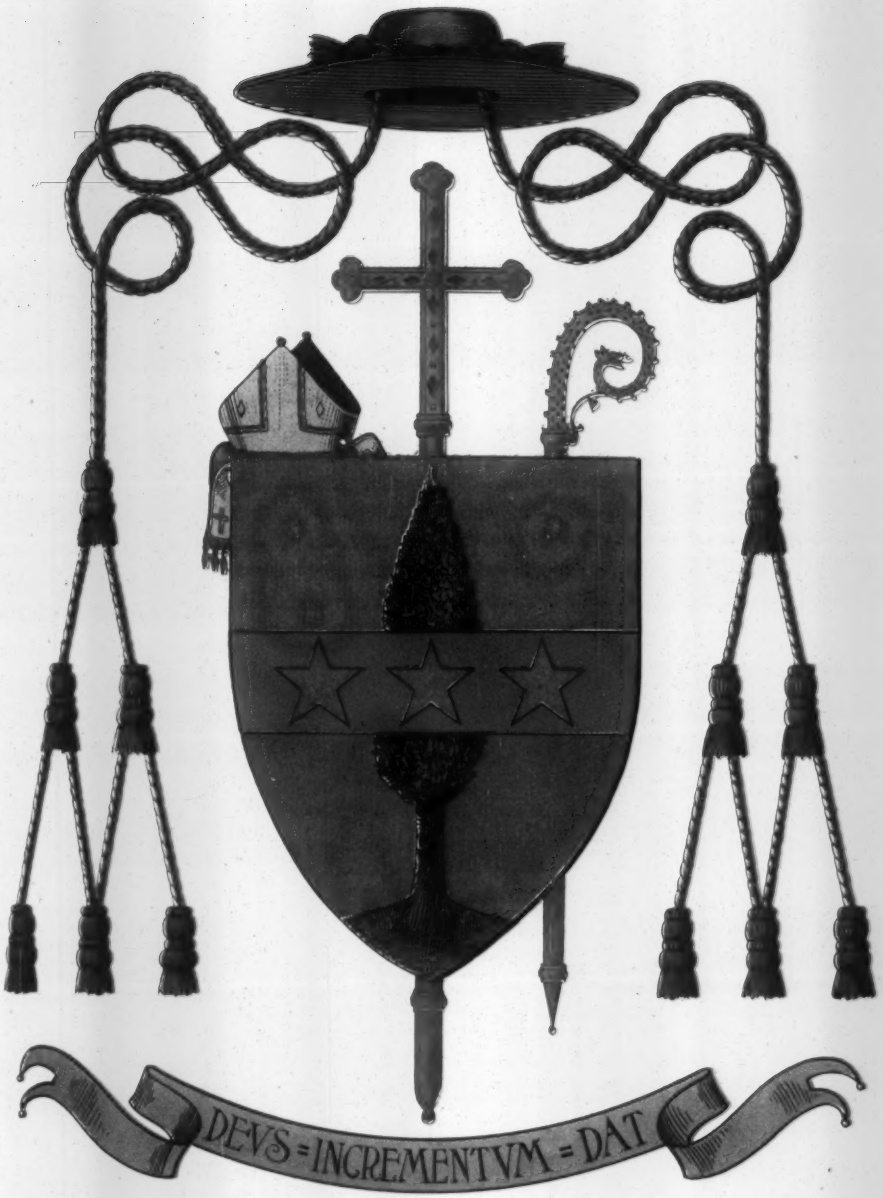
The explanation of the colored plate which is inserted at this page is as follows:

THE RIGHT REV. JOHN JAMES MONAGHAN, D.D., Bishop of Wilmington, Delaware; born in South Carolina, 1856; ordained priest at Charleston, S. C., 18 December, 1880; proclaimed Bishop of Wilmington, 26 January, 1897; and consecrated in Wilmington, 9 May, 1897.

COAT OF ARMS: "Or, a pine tree proper on a terrace vert; on a fess gules three mullets of the field."

Motto: "Deus incrementum dat." (1 Cor. 3:6.)

Explanation: Steady progress of Christianity in the Diocese, which embraces parts of three States (Delaware, Maryland, and Virginia). The motto alludes to, "Paulus" (*first,*



COAT OF ARMS OF THE RIGHT REV. JOHN J. MONAGHAN, D. D
BISHOP OF WILMINGTON, DEL.

Bishop Becker) "plantavit; Apollo" (*second,* Bishop Curtis) "rigavit; Deus incrementum dedit" (under the third or present Bishop).

TO A SEMINARIAN.

Although the scope of the REVIEW naturally excludes poetry, unless it serves as an illustration of some liturgical or pastoral theme treated in our pages, we make room for the following lines by the Rev. Michael Earls, S.J., of Woodstock College:

Apart from restless marts, by God's high grace,
You ply the looms of learning. Threaded thought
Of Plato and the Stagirite well wrought
With Aquin's warp and woof you deftly trace;
And tints that science drew from stellar space,
With what of earth the curvèd strata taught,
And Faith's fair colors that Redemption brought—
You weave into a garment for the race.
Work bravely in the lists for Truth arrayed
Unfearing what the present boasts, or lore
Hid in the womb of some far age's art.
Trust God for victory: as that Egypt maid,
Brave Catherine, won Grecian masters o'er
And changed to Christ the Athens in their heart.

THE PRECATORY FORM OF ABSOLUTION IN THE GREEK CHURCH.

I.

To the Editor, THE ECCLESIASTICAL REVIEW.

I notice in your REVIEW an article by the Rev. William Leen on the "Present Condition of the Greek Church" in which he says among other things: "They have no confessionals and absolve with a deprecatory form." I do not think the latter part of this sentence is entirely correct, and it is certainly not so in regard to the Russian Orthodox church. I give the Orthodox Greek (Hellenic) form of absolution (translated literally) from pp. 222-223 of the Euchologion (Venice, 1898):

O God, who hath forgiven David through Nathan the Prophet on confessing his own sins, and Peter when bitterly lamenting his denial, and Magdalen bathed in tears at thy feet, as well as the Publican and the Prodigal, may God himself forgive thee, *through me a sinner,* all thy sins, both in this world and in the world to come, and mayest thou present thyself blameless before his dread throne; go in peace having no concern about the sins thou hast confessed.

This is not entirely precatory, inasmuch as it is partially declaratory, for the words "through me" are used. But in the Russian Orthodox church the form of absolution is entirely declaratory, although commencing in the precatory form. I quote from the *Trebnik* (Moscow, 1890), p. 38:

> May our Lord and God Jesus Christ by his grace and bounty towards mankind, forgive thee, my child,—all thy transgressions; and *I, his unworthy priest,* through his power given to me, *forgive and absolve thee* from all thy sins, in the name of the Father and the Son and the Holy Ghost, Amen.

In the Greek Catholic church the forms of absolution have always the declaratory form, almost in language like the Russian form just quoted. For those who are desirous of comparing them, I would refer to the Greek Euchologion (Rome, 1873), pp. 195-208, and to the Ruthenian Greek Catholic *Trebnik* (Lemberg, 1873), pp. 102-117,—the forms of absolution being given in the Greek at page 208 of the Euchologion and in the Slavonic at page 117 of the *Trebnik*.

ANDREW J. SHIPMAN.

New York City.

II.

To the Editor, THE ECCLESIASTICAL REVIEW.

In reference to Mr. Shipman's comments on my article, "The Present Condition of the Greek Church," I beg to state that I fully agree with him as regards the form of absolution in the Russian Orthodox Church. It is certainly declaratory. But I was not discussing the Russian Church in that article. That I treat in a separate paper in this number of the REVIEW.

As regards the sentence—"*They have no confessionals and absolve with a deprecatory form,*" Mr. Shipman says, "I do not think the latter part of this sentence is entirely correct."

Now it seems to me that the form of absolution taken from the Euchologion is entirely deprecatory. The priest makes no declaration, but prays God *Himself* to forgive the penitent. Even though he uses the words *through me a sinner*, he thereby indicates that he has not the power resting in him, but prays God to send it through him. Father Adrian Fortescue in his original and scholarly work, *The Eastern Orthodox Church,* debating this very point, at pp. 422-423, taken from the same Euchologion (pp. 221-223), concludes: "From which it will be seen that the Byzantine Church absolves with a deprecatory form." Father Perrone, the learned Jesuit, in his *Praelectiones Theologicae* (nova editio, 1889, vol. iii, pp. 338-339), says: "Adhuc vero in Ecclesia Graeca formam de-

precatoriam obtinere certissime pariter constat ex eorum Euchologiis apud Goarium et Arcudium aliosque passim." Father Tanqueray in his *Theologicae Dogmaticae,* vol. iii, p. 506, discussing the *deprecative* form, says: "Negari nequit, quidquid in contrarium dicant nonnulli theologi, eam late in usu fuisse, *imo solam viguisse in Ecclesia Orientali* per multa saecula"; though he says further on, "Recentiori tamen aetate forma *indicativa* invenitur apud Graecos sive catholicos sive schismaticos".

While I recognize Andrew J. Shipman as an authority on Russian ecclesiastical matters in this country, as his contributions to the *Catholic Encyclopedia* and other writings testify, and while I here acknowledge my indebtedness to him for some points of information relative to the Russian Church and especially the Russian Church in this country, I cannot agree with him in reference to the form of absolution in the Greek Church though fully appreciating his point of argument.

WILLIAM LEEN.

ALIENATION OF ARTICLES BLESSED BY THE CHURCH.

Qu. It is sometimes asserted that vestments, candles, beads, and similar articles liturgically blessed, if sold or given away, lose their blessing. The ECCLESIASTICAL REVIEW (Vol. XXVI, p. 724) quotes a decision of the S. C. Indulgences, 16 July, 1887, in which it is stated: "Indulgentiae amittuntur . . . si . . . venduntur (res benedictae)." Beringer in his work on Indulgences makes the same statement, citing several other decrees. He distinguishes, however, between articles simply blessed and such as are indugenced;[1] whence I would conclude that blessed vestments, candles, etc. may be sold, so long as there are no indulgences attached to the blessing imparted. Is this correct?

Resp. An object that has been blessed remains blessed. Since the Church blesses all sorts of objects intended for the use of man, such as houses, lands, tools, food, etc., which are of a kind to be sold or given away, it stands to reason that the blessing can be no hindrance to their transfer to others.

A sense of becomingness or decency will, of course, forbid the sale or transfer to profane and irreverent uses of a thing blessed for a sacred purpose; but there is no specific law pro-

[1] Edit. 1906, pp. 353-363.

hibiting such alienation, apart from a sense of propriety and reverence.

It is different with objects distinctly *consecrated* for a specific sacred purpose. These may lose their consecration by being *desecrated*, that is to say by being rendered unfit for the purpose for which the consecration destined them. Such objects might be said to lose their blessing under certain conditions, since the consecration is taken away. They are by a general law, implied in their very consecration, not to be devoted to any other purpose than the one indicated by the consecration. Even these can be sold or given away, so long as they remain dedicated to the original purpose for which they were consecrated.

In like manner indulgences are attached by blessing to certain objects under the condition, regularly understood, that these objects may not be sold or alienated from their original purpose; and the indulgence is revoked or ceases to be applicable the moment this condition is violated. There is nothing in the fact of their being blessed that prevents their being sold or given away; only, the indulgence is then lost. They can be reindulgenced, however.

Criticisms and Notes.

DOM GUERANGER. Abbé de Solesmes. Par un Moine Bénédictin de la Congregation de France. Deux volumes. Paris: Plon-Nourrit & Cie. (G. Oudin & Cie.). 1910. Pp. 452 and 480.

Dom Guéranger is best known to the Catholic world at large by his great work entitled *L'année liturgique,* which, since its first appearance in 1841, has been issued in many editions and languages, as an authentic interpretation of Catholic worship and Roman ceremonial. In a sense, the "Liturgical Year" is a reflection of Dom Guéranger's life and character, set forth in his efforts to combat the separatist tendencies of Gallicanism by restoring appreciation for the Roman liturgy. But regarded by the historian of to-day in the light of an abiding influence which has contributed to the formation of Catholic thought and life in France, the eminent Benedictine presents a many-sided aspect of greatness. He was a reformer who interpreted Le Maistre to the statesmen who bore and distributed the honors of the Church; he knew how to discern the dangerous tendencies that grew out of the untutored zeal of a propaganda against the error fostered by De Lamennias and Gerbet; he could direct the powers of the literary genius with whom he came into contact, such as Madame Swetchine and Montalembert; he was capable of going to the foundations of religious life and building up a new Order which breathed the old spirit, so that the freshly-planted sprig became in truth the best representative of the ancient tree. In this he was like to his friend Lacordaire.

Ordained as a secular priest when barely past twenty-two years of age, the Abbé Prosper Louis Pascal Guéranger was made secretary of the Bishop of Mans who was in delicate health. Two episodes of this time, one at his ordination and the other almost immediately after the young priest's installation as chaplain, indicate the future trend of his mind and will. The ordaining prelate was the Archbishop of Tours. During the ceremonies the young candidate for sacred orders noticed that the Archbishop omitted the imposition of hands whilst reading the form and prayers from the Pontifical. Troubled at the possibility of an invalid ordination, the abbé said to the Archbishop: "Monseigneur, you are omitting the imposition of hands." The astonished prelate replied: "Monsieur, we are thinking of these things; attend to yourself," and the prelate went on. But young Guéranger insisted, until the two assistant prelates pointed out to the Archbishop the rubric in the book which

was in their hands, when the latter said: "You are right, I beg your pardon;" and so saying he repeated the form with the imposition of hands. Some days later, while with the Bishop of Mans, the abbé related that he had said Mass in the chapel of the Ladies of the Sacred Heart, who followed the Roman Missal instead of the diocesan (Gallican) Proper commonly in use throughout France. For the sake of ascertaining the harmony which existed between Missal and Breviary, he afterwards read the corresponding Roman Office, and found it singularly attractive as compared with the local Breviary. He therefore asked his bishop to permit him to say the Roman Office regularly. The bishop consented, but reminded him that the diocesan Office was much shorter. The abbé saw no objection in this, but thought it might disconcert the bishop to have to assist at his chaplain's Mass said from a Roman Missal. "Why," replied Mgr. de la Myre, "is not the Roman Missal as good as ours?"

The foregoing incidents are not only characteristic of the man, but they give us the keynote to his subsequent activity. France was suffering from an hierarchical autonomy which alienated it from the centre of Catholic discipline and doctrine. To remedy the consequent separation between the episcopate of France which insisted upon Gallican prerogatives, and the authority of the Roman See, it was necessary to modify the system of episcopal elections in France. Guéranger saw this, and as a result published his reflections "Sur l'élection des évêques". An admonition of this kind coming from a young priest of twenty-six years of age, was bound to prove ineffective, except in so far as it irritated the majority of the bishops and aroused sympathy in others who realized the danger of a civil church.

If the young abbé could not awaken the bishops to a spontaneous movement toward unity with the Head of the Church, he could make propaganda for a medium that would gradually produce a sympathetic feeling among the clergy at large in behalf of the Mother Church. This medium was the Roman Liturgy to be restored in France as a substitute for the Gallican Propria. But a theoretical or academical appeal would not be effective, he felt. The clergy might read his arguments, but he wanted them to act; and he would set them the practical example by organizing a religious society on the pattern of the Old Benedictines, so that no man might charge him with an attempt at mere innovation. Accordingly he purchased, with means obtained from friends, the abandoned Benedictine Abbey of Solesmes. Here he devoted himself, together with some like-minded associates, to a regular life of prayer and study. The first fruit of his solitary activity was a history, *Origines de l'Église Romaine,* in which he set forth the claims

of tradition in behalf of the Roman Church as teacher and guide in matters of faith and morals.

But his critics, some of whom acted in a hostile and preventive spirit against him, despite the modest reserve with which he kept his personality out of view, objected that the champion of reform himself violated the first principle of order by establishing a Benedictine congregation which had no authority and was not affiliated with any recognized body of the monks of St. Benedict. This caused him to abandon his community for a time in order to enter and pass through the regular novitiate of the Benedictine Abbey of St. Paul in Rome. Having made his profession, he returned to Solesmes, where he was appointed Abbot and Prefect of all the Benedictine communities about to be established in France. Thus the foundation of Solesmes was to rank with similar institutions at Monte Cassino in Italy, and at Beuron in Germany. Soon he found opportunity of reviving the ancient spirit of Benedictine monasticism in other places. In 1886 he revived the order of Benedictine nuns by the establishment of the Abbey of St. Cecilia at Solesmes.

In the meantime he was incredibly diligent with his pen. He became one of the staunchest defenders of the doctrine of the Immaculate Conception, and the Infallibility of the Pope. In the latter sphere he practically silenced Père Gratry's oposition to the definition by his *Réponse aux dernières objections contre la définition de l'infallibilité.* In like manner he stood up stoutly for the prerogatives of the Roman Pontiff in the matter of temporal independence, by his *La Monarchie pontificale.* The tendency to oppose Gallican pretensions is apparent throughout all his writings, and they were in truth effective. Dom Guéranger had the blessing of a long life of nearly half a century spent in active service as a writer of apologetic literature. He died at the age of seventy during the first month of 1875. His great work *L'année liturgique,* though planned to completion, was never finished by him. Nine volumes came from his own hand, and the remaining three of the original French edition are by Dom Formage. What he did for the reform of Church Music is not only indicated by his well-known devotion to St. Cecilia, about whom he composed several volumes, but best of all by the zeal of his disciples who are faithfully laboring in his spirit, particularly the sons of St. Benedict of the Abbey of St. Pierre de Solesmes, at Ryde, Isle of Wight.

We understand that the work is being translated into English by the Benedictine Fathers themselves, and that we shall soon have an authentic version of this important biography.

THE SPIRIT OF AMERICA. By Henry Van Dyke, Professor of English at Princeton University. New York: The Macmillan Company. 1910. Pp. xv–276.

The author delivered a series of twenty-six conferences in the winter of 1908-1909, at the University of Paris, and the present volume contains the first seven of these conferences. The sixth conference, "Personal Development and Education," is a brief and sympathetic review of education in the United States. It could be wished, however, that his treatment of this supremely important subject had been more exhaustive and complete. His references to the elementary education of the country are concerned almost wholly with the public school system. There is mention, indeed, of the parish school system in the United States, but the extreme brevity of the reference to it cannot be reconciled with a broad and adequate survey of the vital forces in our educational life. The parish school system has certainly reached a stage that compels the attention of every serious educator, and calls for the thoughtful consideration of all who would give a really comprehensive view of the present state of education in America. An educational system which cares for more children in the elementary parish schools than the seven million people who constitute the population of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Delaware, Montana, Wyoming, New Mexico, Nevada, and the District of Columbia, provide for in the public schools of these States, certainly deserved more than a sentence from one who presumed to interpret the Spirit of America, and who offered a multiplicity of credentials to show his fitness for the task.

Moreover, every student of educational development in America should recognize the deeply significant character and influence of the parish school system, which is as extensive as the country itself and which is keeping pace with every phase of the country's progress. The parish school system is and always has been a conspicuously prominent institution in the United States. It is the emphatic expression by the largest body of Christian people in the United States of a staunch loyalty to the fundamental and immovable principle that religion is an essential part of all true education. It is a protest against the widespread belief that religious teaching is the exclusive function of the home and the Sunday school. The sincerity of the loyalty of Catholics to these principles is demonstrated by the sacrifices which they are making in order to provide a right education for their children. Judged by their unselfish efforts in this respect, they are doing more for popular education than any other body of citizens. The proportions of their gratuitous assistance,

often neither recognized nor appreciated, whereby they lessen the burden of taxation in the various communities may be seen by applying the average annual cost ($25) for the education of a child in the public school to the million and a quarter children in the parish schools. In addition to this indirect though actual offering to the treasury of their respective municipalities, Catholics contribute as much to the support of the public schools as their non-Catholic fellow-citizens.

Closely associated with this imposing material fact is a significant spiritual truth which has no parallel in the elementary schools of the public school system. There are in the elementary parish schools about 25,000 teachers; men and women who willingly and cheerfully have consecrated their lives to the service of their fellowman with no thought of earthly reward, with no compensation other than that which provides the bare necessities of life, and with no intention of turning from their chosen calling save as age or infirmity may render them unfit to discharge the duties incumbent on them. These religious teachers offer to the world an object-lesson of simplicity of life and the highest social service. No competent educator can fail to see the difference in efficiency which must result from the efforts of those who dedicate their life to the work of education as compared with that which flows from the labors of those who, in the majority of cases, look upon the teaching profession as a merely transient occupation. With a full knowledge of all that the parish school system implies, Bishop Spalding spoke truly when he said that, in regard to education, "The greatest religious fact in the United States to-day is the Catholic school system, maintained without any aid except from the people who love it."

Doctor Van Dyke, in speaking, at p. 197, of the beginnings of education in the United States, refers to the "Dutch colonists of New Amsterdam who founded the first American public school in 1621", and to the "Puritan colonists of Massachusetts Bay who established the Boston Latin School in 1635 and Harvard College in 1636." In assigning 1621 as the date of the founding of the first American public school, our author is guilty of an historical blunder. Until recently the year 1633 was the generally accepted date for the founding of the first school, but a study of all the documentary evidence known to exist points to the conclusion that even this date must be set back four or five years. "In the light of all the present information," concludes an article on the "Date of the First School in New Amsterdam" (*Educational Review*, November, 1909), "we must fix the date for that school at some time after August 4, 1637, and, most probably, at about April 1, 1638." This is also the conclusion now arrived at by Dr. Burns, author of the *Catholic School*

System in the United States. In this connexion it is a matter of pride for Catholics to remember that "the earliest schools within the present limits of the United States were founded by the Franciscans in Florida and New Mexico." As early as the year 1629, nine years before the establishment of the oldest school in the thirteen colonies, "there were many elementary schools for the natives scattered through the pueblos of New Mexico." [1]

Doctor Van Dyke, after giving a summary of the public school attendance, the amount of money expended, the method of taxation by which the money is raised, the number of teachers employed, the average daily expenditure for each child, etc., says: "In addition to this number (16,600,000 pupils in the public schools) there are at least 1,500,000 children in privately endowed and supported schools, secular and religious. The Catholic Church has a system of parochial schools which is said to provide for about a million children" (p. 212). Doctor Van Dyke wisely consulted the Report of the United States Commissioner of Education in order to save himself from generalities in the statistics of the public school system. He should, we think, have taken the same precaution and turned to an authoritative source for the facts concerning the parish school system. There were, in the year 1909, actually enrolled in the parish schools of the United States well-nigh one million and a quarter pupils (1,237,251). The total number of children receiving a Catholic education under Catholic teachers in parish schools and various institutions was almost a million and a half (1,450,448). Between "about a million" and the above figures there is, to say the least, a material difference. In passing it might be noted that the flippant expression "is said" is wholly unworthy of being used in connexion with a system of education which is a concrete embodiment of the educational ideals of the Catholic people of America and which necessarily is and will be a vital factor in the life and development of the Republic.

For the rest, the book is extremely interesting and readable. But it is precisely for this reason and because of its importance that it has seemed well to dwell at some length on the author's serious fault of omission regarding the parish schools.

P. R. McDevitt.

[1] Dr. Burns, loc. cit., p. 39.

ETHICA SOCIALIS. Auctore Dre. Josepho Kachnik. Olmucii, sumptibus R. Promberger; St. Louis, Mo.: B. Herder. 1909. Pp. 287.

HISTORIA PHILOSOPHIAE. Eodem auctore, et eodem bibliopola. Pp. 132.

One takes easily to the former of these two books. With its bright red and gold bands it quite binds you to itself; and as you open it out the great big letters smile at you from the clean pages. You are not used to such greetings from books of its class. Then, too, its name, its title, sounds alluring apart from its vowels, for sociology is in the air. Its offsprings are filling libraries and its legends make up books and magazines and countless catalogues that hypnotize the book-buyer. What you like also about the volume before you is that it is just the third part of Ethics, for you know the other two parts long ago; know them from your catechisms, you think, and your school-books. They give you the familiar principles, the roots of Ethics; this gives you the fruits; those you esteem: these you like. Moreover, the book comes to you from Moravia, a land of which your memories are few and dim, though they cling to your reading of the good king St. Wencislaus whose martyred remains rest in the old cathedral of the ancient Moravian town of Olmütz; where, too, is the venerable university, in the theological faculty in which the "praelectiones academicae" embodied in the book at hand were recently delivered. And so you read this new sociology. New as a book, and a work at least. But it is not sociology, of course, as you find it in Comte or Spencer, or Small and Vincent, or the others. These are historical and descriptive; psychological, likewise, in scope and method. Of such we have none as yet in Latin. What is before you is social philosophy, the philosophy of society—general, domestic, and civil. In so far the book is like almost any other scholastic treatment of social ethics, no more no less. What it has specially its own is that it deals mostly with the ethics of economics —with labor and wages largely, with Socialism also and property-right, and most largely with economic individualism—liberalism, as the author calls it—in its influence on agricultural, industrial, trades, and laboring conditions. These are all obviously important subjects, intensely alive in the popular consciousness. They all converge upon "the social question", so that the book might be called a treatise on this problem—the righting, the equilibration, of economic opportunities. And since there are two extreme methods of solving the problem—the Socialistic and the individualistic, the "liberalistic", the most of the discussion is devoted to these two erroneous solutions. The author's own solution, which, of course, follows the Catholic method of meeting the social iniquity, the ex-

isting unjust inequality, flows naturally from the rejection of the opposing extremes. On all the foregoing subjects the author writes learnedly and argues solidly and clearly. He has utilized much of the best European literature pertinent thereto and presents his matter first in its historic aspects, and then under its philosophical principles and in its practical bearings. The work is not beyond the average intelligent student, but the more one knows the more one will get from it.

The *Historia Philosophiae* by the same author is a brief outline of the history of philosophical speculation—ancient, medieval, and modern. One cannot, of course, expect much detail within the limits of so small a volume. There is barely enough for a text upon which a professor can enlarge, or which a student fairly familiar with the subject can utilize in review or for general orientation. For such purposes the book deserves commendation.

PSYCHOLOGY OF POLITICS AND HISTORY. By the Rev. J. A. Dewe, M. A., Professor of History at the University of Ottawa. New York, London: Longmans, Green & Co. 1910. Pp. 269.

An interesting and an instructive book might be written on the philosophy of philosophy; on the fundamental causes that have determined philosophical ideas and systems, and the growth and shaping of that unique world-philosophy which has found its home in Catholicism. Confining the suggestion to the latter subject, what a fertile field stretches out before one as one reflects on the development of that part of the philosophical organism which has to do with the science of knowledge as such. Almost a distinct organ it is in the body, evolved by conflict with alien and hostile types of thought. So, too, with scholastic psychology. Quite within our own day we have seen the abstract metaphysical truths on the soul and its faculties growing and shaping into a full concrete structure of tangible flesh and blood. Witness this in Father Maher's Stonyhurst *Psychology*. What, however, we have been looking forward to is a similar development of Social Ethics. The philosophical framework of this part of our system is, of course, firm and well knit. What it needs is more tissue roundness, more *embonpoint*. Would it were fatter! We have no work in English that does for Catholic sociology what the work just mentioned has done for psychology—no work therefore that can be recommended as a guide to youth who are lead by choice or profession into the jungles of recent sociological literature outside the Church. In the meantime while

we are awaiting for some such book to make its appearance let us welcome Father Dewe's *Psychology of Politics and History* as a very worthy herald or indeed in a large measure substitute.

As the title suggests, the book embodies the results of an effort to discover and formulate the psychological laws upon which the movements of nations toward perfection or decay depend. That there are such laws must be *a priori* certain, since they are at work in the individual members whereof nations are composed. The demonstration, verification, and concrete execution, however, of those laws are to be found in the history of nations, and it is from this source that Father Dewe draws inductively. The nation being the *homo major*, the laws that govern the *homo minor*, the individual, he shows by the light of history to be the grounds and norms of the progress and regress of collective peoples. Having pointed out the distinction between the substantial and the accidental in the life of a nation, he indicates the law of connexion between the psychological conditions and the aims of a nation. He distinguishes the social from the extra-social factors in national existence and shows how they are complementary to one another. The intellectual influence of statesmen and prominent thinkers on the popular mind, the true stimuli of national progress, the influence of the classic pagan religion on the State, the influence of Christianity on the State, the effects of international intercourse on individual national life—under these headings he has gathered a large amount of interesting facts—theory all illustrated by copious historical allusions. In a previous work he had shown to what extent the economic interpretation of history is justified. In the present volume he demonstrates much more thoroughly, convincingly, and interestingly that there are many more causes—efficient and final—at work in the moulding and guiding of national life than there are economical forces—causes intellectual, spiritual, religious. The present work therefore more than its predecessor furnishes the refutation of that materialistic theory which reduces all historical movements to economic agencies, which sees in human history only variations of the dominating ubiquitous struggle for food, clothes, shelter, and pleasure—the concrete struggle to solve "the stomach question". Here and there a critic might find some slight inaccuracies of statement and the harmony-loving ear would be pleased with less alliteration in the diction. But these are *naevae*. On the whole the work deserves high praise; it supplies a need and it does it well. It is a book which the general reader as well as the student, and most of all the leader of men, will profit by.

MAN MIRRORING HIS MAKER. The Priest of God's Church. Edited from an unpublished MS. by F. C. P. London: Art & Book Co. 1908. Pp. 208.

The author of these reflections on the vocation, mission, and life of the priest weaves together a series of meditations on the prerogatives of the sacerdotal state, in the fervid style of appeal common to the Latin ascetic writers. The topics—The Church Student, the Public Life (of the Priest), the Mass, Calvary Priests, the Blessed Sacrament, the Beloved Disciple, Renunciation, the Way of the Cross, Perfection, Making Saints—are evidently the themes originally of addresses conceived in the affective spirit of the ferverino made to missionary priests in community. One dislikes to criticize a book which contains so much that is edifying and inspiriting, and which is evidently published with a high purpose of enriching the supply of spiritual reading for the clergy; yet we fear that the volume will disappoint most readers of English, on account of its style of appeal, since it is far removed from the sober habit of reasoning and the simple statement of great truths and facts which constitute in themselves the motive for priestly action.

It would be an error nevertheless to assume that the writer did not have the practical side of the pastoral life in mind. He speaks of the necessity of providing for the spiritual needs of society, of the religious communities in the parish, of social gatherings, confraternities, guilds, etc.; but these topics are introduced in a more or less spasmodic way, amidst ejaculations and prayers which evince the strong feelings and desires of the speaker on the subject of pastoral perfection; and amidst these sentiments the reader or the writer loses sight of the chief theme indicated by the title of the chapter. If a sense of reverence for the original form of these reflections inspired the translator to give us a literal translation, he has done so, we fear, at the expense of utility. The copy we have received is very badly printed, from overtaxed linotype machines, and this too must detract from the appreciation of the volume, despite the beautiful thoughts which it contains, and the elevated purpose which it serves.

CLERICUS DEVOTUS. Orationes, Meditationes, et Lectiones Sacrae, ad usum Sacerdotum ac Clericorum. Accedit extractum ex Rituali Romano. Cum approbatione Rev. Archiep. Friburgens. Friburgi Brisg., sumptibus B. Herder: St. Louis, Mo. Pp. 488 and 15.

A convenient pocket prayerbook for ecclesiastics is a needed publication. *Clericus Devotus* fulfills all reasonable requirements of regular devotion apart from the Breviary. It contains select pre-

parations and thanksgivings before and after Mass, morning and evening prayers, devotions suitable for visiting the Blessed Sacrament, the Office of the Sacred Heart, and Office of the Immaculate Conception; prayers before and after study, confession, etc. In addition to the various devotions practised by priests, we have meditations, some forty in number, arranged in brief points, which will be an aid not only to personal reflection, but to instruction for others. There are also, for the convenience of missionary priests, extracts from the Ritual giving the rites for Baptism, Communion, Extreme Unction, Funerals, and a number of ordinary benedictions. An appendix contains the exhortation of Pius X to the Clergy, and some prayers in English for the visitation of the sick. The little volume is neatly printed, and forms an excellent adjunct to the Breviary.

THE MYSTERY OF NAPLES. By the Rev. Edward P. Graham. Illustrated. St. Louis: B. Herder; London and Edinburgh: Sands & Co. 1909. Pp. 349.

Probably never before in all the Christian ages have the glimpses of the supernatural been so indifferently sought after, yet so universally discussed and so scientifically examined. Through all antiquity the interference of the unseen powers with the course of nature was accepted without difficulty by pagans and Christians alike. In modern times it is just the opposite. The common disposition is to assign natural causes for all that happens, and deny what cannot be accounted for; or, as the latter-day sceptic puts it, "Whatever happens is always natural, and what is not natural never happens."

In this connexion, the standing miracle, as it is called by Baronius, of the liquefaction of the Blood of St. Januarius has fascinated the interest of learned and holy men for five centuries and keenly attracted the scientific examination of ultra-critics for the past thirty years. A treatise on this miracle, *The Mystery of Naples,* by Father Graham, lies before me. A volume of 350 pages, which the author modestly calls a compilation, but which the reader will find to be a well-reasoned book that discusses the subject in a judicious and scholarly way. The "compilation" is so arranged that it is filled with arguments that evince painstaking research. He goes into the legends of the life, death, and translation of the Saint in a manner to satisfy the most critical. His treatment of the physical characteristics of the liquefaction are equally interesting to the scientific critic and the devout reader. With keen logic he dissects the objections of infidel scientists, and while some may think his style and treatment severe at times, it is large and ample, avoiding no difficulty and

shrinking from no scientific aspect of the phenomena. Sound in historical research, yet not confusing, he shows the inadequacy of natural explanations, and from the cogency of his evidence he makes us believe in the genuineness of the miracle. Whilst it is true that legends may circle around the martyrdom of the Saint, the phenomenon of the liquefaction remains, and when ancient Parthenope became Christian Naples she chose for her patron and protector, the martyred Bishop of Benevento.

Born of noble parents, St. Januarius (St. Gennaro) became a Christian in early years and was made first Bishop of Benevento, A. D. 304. Under the reign of Galerius, while Aulus Timotheus was governor of Campania, Januarius and his companions, after many sufferings, were beheaded in the plain of Solfatara, 19 September, 305. The head and body of Januarius were buried in Marcion's farm between Puzzoli and the sea, and were afterwards transferred to Naples. From Naples the body was taken to Benevento in 817, but in January of 1497 it was brought back and deposited under the high altar of the Cathedral, and immediately the people experienced the protection of their Saint, for a plague that was then raging ceased forthwith. The date at which the head began to be preserved apart from the body is not known, but it is certain that it remained at Naples when the body was taken to Benevento. In 1305 Charles II of Anjou "caused a life-sized bust of silver covered with gold to be made, to contain with more respect and reverence the precious relic of the skull and in this it has ever since reposed." The pious custom of the Christians in the early ages of the Church was to preserve some of the blood of the martyrs in phials. Whether the blood of St. Januarius was buried with the body or not, we do not know; Father Graham tells us that "the question cannot be answered definitely". He is of opinion that the blood was not with the head or body for six or seven centuries, because no trace of liquefaction has been recorded during that period. He places the time of the first liquefaction about 920. St. Peregrinus, during his visit about the beginning of the twelfth century, says it was then "a celebrated miracle". Father Raphael Pica, who wrote a pamphlet on the miracle in January, 1909, published at Naples, gives an account of the first liquefaction in the first half of the fourth century, showing the spot where it occurred and the names of the prelates present. While this is possible, the account is thrown out of court by impartial critics for want of historical evidence. Professor Leon Cavène, a French Catholic layman, issued his *Le Célèbre Miracle de S. Janvier* in the beginning of 1909. It was enthusiastically received by dignitaries of the Church, and brought forth two articles from the able pen of Fr. Thurston, in the London

Tablet of May, 1909. Leon Cavène dates the first miracle of the liquefaction from the close of the fourteenth century. But this uncertainty of the first observation of the liquefaction need not specially trouble us; it is there, and how account for it? Since the year 1659 an exact record is kept of the circumstances under which each liquefaction took place, making a total of more than 5000 since the record began to be kept.

In the Office of St. Januarius (19 September) the liquefaction is described: "His blood is preserved in a vessel of glass in a concrete state, but when it is placed before the head of the same martyr it liquefies and boils in a wonderful manner, as if it were just recently shed; and this may be seen at the present day." The question is, how does it happen? How is the change from solid to liquid effected? Our author conclusively reasons that it is a miracle and cannot be accounted for in any other way. The weight of opinion is on his side, and two practical letters written for the London *Tablet* of last June by Fr. Graham, of Motherwell, Scotland, adds to the cumulative evidence collected by his namesake, our author.

It was my privilege in September of 1898 to be present in the Cathedral at Naples and witness this phenomenon at a special advantage. Glistening on the altar was the silver bust of St. Januarius containing the head. The glass cruet, half filled with congealed blood enclosed within the ostensory, beside which was a smaller cruet with a few traces of blood, was placed about five feet from the bust. The presiding official took the ostensory into his hands and recited certain prayers accompanied by the congregation. The prayers of the so-called "aunts of St. Januarius" in the forefront of the crowd could be heard above the voices of all, clamorously calling upon their patron. Within half an hour the hardened mass of blood diffused itself with a swift movement. A murmur spread through the crowd, "Il miraculo è fatto!" Then the relic was presented for the veneration of the worshipers who in turn came to the altar to kiss it. There is no concealing the miracle. Opportunity is given to all to view it plainly. On the second night of the octave as we went to the Cathedral to see it once more, the Archbishop was presenting the relic to the public to be kissed. One of the chaplains kindly invited the reviewer within the sanctuary where the Archbishop gave him ample opportunity to examine the liquefied blood. I cannot conceive how any individual who witnesses and examines the phenomenon can reject it without a secret skepticism in all miraculous intervention.

Eighteen times each year the blood is exposed. (1) On the eve of the first Sunday in May and on each of the eight days following,

which our author says "may be in remembrance of the first removal of the martyr's body to the church without the walls." (2) On 19 September, the Saint's feast day, and on each day of the Octave. (3) On 16 December, as the festival of the Patronage of St. Januarius, a feast observed with great solemnity since the terrible eruption of 1631. While the blood rarely fails to liquefy in May and September, strange to say it repeatedly fails upon the December feast. During the nineteenth century, on the December feast, it failed to occur over sixty times out of one hundred. "On 6 May, 1527, the blood was found hard and it remained hard all during 1527 and 1528 and up to Saturday, 1 May, 1529: so for two years it did not liquefy. In 1628 two days passed before it occurred, and in May, 1835, there was no liquefaction at all. Likewise it had remained solid in 1551, 1558, and in 1569; whereas in 1556, 1557, 1560, 1599, and 1631, it was always found liquid."

The greatest scientists have failed to give any cause for these occurrences. It is not regulated by any definite or uniform laws, nor does it follow the sequence of cause and effect of physical rules. Sometimes it liquefies after a minute, sometimes after hours of prayer. The blood may remain liquefied for hours or it may solidify in a much briefer space. While the ampulla is half filled with blood when in solid form, the volume may increase to fill it, and when it solidifies again it by no means always returns to its former dimensions. Still more extraordinary, it increases in weight to the amount on one occasion of 27 grammes, as was proved when weighed by Abbé Sperindeo in September, 1902. Sometimes the liquefaction is partial, sometimes total. When solid it is the color of burnt coffee; when liquefied, of clear arterial blood. The color even changes from a blood red to a bluish, a black, or an ashy. Sometimes when brought near the head, the blood boils, bubbles, and froths (as Baronius says) "to seek to reanimate, as it were, before its time, the head from which it came and to which it shall one day be restored." In the diary kept in the "Treasure Chapel" of the Cathedral it is recorded that, on one occasion, the relic had perfectly liquefied and then suddenly hardened in the hands of a certain prince; while, no less strange, on another occasion it remained perfectly hard until certain persons were removed from the Church; then it suddenly liquefied.

That it is pure human blood cannot be doubted. On 26 September, 1902, two eminent Neapolitan professors of physics—Januario of the University and Sperindeo, with several other professors as witnesses, examined it by the aid of a spectroscope, with the following results: "There was seen to appear immediately the spectrum peculiar to human blood, a dark band after the line D, followed

by the other in the green region and a bright band between them.' The examination proclaimed the contents of the phial to be human blood.

At present and for some centuries the phials containing the blood are hermetically sealed, but we know that at the end of the fifteenth century, the phial containing the blood was open, for Charles VIII when he visited Naples in 1495, before the miracle took place, was given a silver rod with which to tap the surface of the dark solid mass, and when it liquefied he could dip the same rod into the fluid and lift it out dripping.

That a similar phenomenon of liquefaction is said to be observed in a number of other relics such as St. Clare's, St. Stephen's, St. John the Baptist's, St. Pantaleone's, St. Andrew Avellino's, St. Aloysius's, and St. Alphonsus Ligouri's, is no reason for discrediting that of St. Januarius, but rather tells in favor of it, for if that of St. Januarius stood alone in the world it would tend to excite our suspicion.

The chapter entitled "Januarius and the Flaming Mount" gives an interesting account of the supposed relation between the Liquefaction and Vesuvius; while the chapter on "Explanations and Solutions" iconoclastically shatters the so-called solutions of those who trust more to their own power of divination than to historic or scientific testimony.

Utter failure attended the attempt of Professor Albini of the University of Naples to explain away the miraculous event, and failure more disastrous and shameful befell Giaccio, Professor of Chemistry, Podrecca of the infamous *Asino,* and Romualdi of the discredited *Avanti,* when in 1907 before an anti-clerical audience in Rome they produced a blasphemous parody on the miraculous blood.

Taking the mysterious relic as a whole, we are confronted with a mass of evidence pointing unmistakably to supernatural intervention, and since science can give no explanation of the liquefaction, we must believe it to be miraculous. While the only miracles we are bound to believe are the Bible ones, there are miracles outside the Bible which are facts, and facts in general recommend themselves in proportion to the amount and value of evidence in their favor. In the case of the blood of St. Januarius no other solution up to the present, save the intervention of Almighty God glorifying his martyred Saint, can satisfy our intellectual questionings.

The author is to be congratulated on his scholarly work, which is here recommended to all who wish to be informed more deeply on this supernatural relic. The author is sincere and earnest in his statement of facts, and a perusal of the volume will help to keep alive that sense of mystery and overruling power which is of the very essence of the religious spirit.

W. LEEN.

Literary Chat.

Some time ago the want, in the English language, of a Life of St. Clare was discussed in these pages. We knew at the time that Father Paschal Robinson, O. F. M., had in his possession the MS. of such a Life, translated from the earliest authentic original ascribed to Fr. Thomas of Celano, of the Order of Friars Minor (A. D. 1255-1261), and that, if the erudite interpreter of St. Francis could but be prevailed upon to publish the same with such notes as his familiarity with the Seraphic group of Saints would enable him above all other Franciscan writers to add to the text, we should have a biography at once edifying and trustworthy. Now the Dolphin Press has succeeded in prevailing upon Fr. Robinson to publish this treasure, which comes to us in a handsome edition of the Life of "the little flower of St. Francis", decked in the sombre and chaste vesture of the Saint and "redolent with the fragrance of springtide", as St. Bonaventure has described her. It is charming reading, and whatever St. Clare's future biographers may attempt by way of illustrating the beautiful story of this virgin sister of St. Francis of Assisi in classical English, none can improve on the fascinating simplicity of the story as told by the Friar of Celano. We shall have more to say of this volume anon.

Franciscan literature grows apace, testifying to the universal interest in the Saint of Assisi and in everybody and everything associated with the great Umbrian reformer. We have already spoken of Father Paschal Robinson's first English rendering of the Life of St. Clare by Father Thomas of Celano. Almost simultaneously with it comes the announcement by the Messrs. R. & T. Washbourne, of London, that they have at press and will shortly issue a new Life of St. Clare. This second biography in English of the most zealous co-operator and imitator of the Seraphic Father, who trod closest in his footprints, and who was in her time the living embodiment of his Rule and its spirit, will be a translation, with additions, of the French Life by the Rev. Léopold de Chérancé, of Angers, already well and favorably known to the readers of English through his lives of St. Francis and St. Margaret of Cortona. The authorized translation is by Mr. R. F. O'Connor, from whose pen appears the first part of the history of a great Capuchin of our day, in the present issue of the REVIEW. Mr. O'Connor is favorably known as the English editor of the two biographies above mentioned. These have been highly praised by the reviewers. Father Léopold's "St. Francis of Assisi", pronounced by the late Cardinal Vaughan to be "one of the most popular biographies of the Saint—graphic, attractive, tinged with spiritual ardor, and a most striking portrait of the man and of the day in which his life was set," was presented by Cardinal Logue to Pope Leo XIII, who commissioned the Irish Primate to send the translator his Holiness's special blessing. The book has run through seven editions in French and three editions in English, the third edition of the translation being made still more attractive by twelve half-tone plates.

This life of St. Clare is intended as the completion of a trilogy illustrative of three aspects of love, the law of life, pre-eminently of the higher life; St. Francis typifying seraphic love; St. Clare, virginal love; and St. Margaret of Cortona, "the Magdalen of the Franciscan Order", penitent love. Next to St. Francis, St. Clare was the most interesting and prominent personality in the great religious revival of the thirteenth century which, beginning at Assisi, spread all over Europe. The story of her life is interwoven with that of the Patriarch of the Friars Minor: the names of the son of Pietro Bernardone and the daughter of Favorina Scefi are forever inseparable.

The question of proselytism in Rome is one that has had its acute stages of late, and is sure to come up again and again in the course of time. In this connexion we want to keep before our readers an excellent plea recently made

by a New York journalist who is not a Catholic, but who puts the argument for us in a nutshell in interpreting Mr. Fairbanks's failure to see the Pope. The article states that the Pope did not refuse to see our former Vice-President, who was in Rome as a private visitor, although he might well have done so. The Pope simply did not *invite* Mr. Fairbanks to a special audience. The editorial goes on to say:

"Mr. Fairbanks in Rome attended and addressed a religious Methodist organization, and he was present in Rome, to some extent, as a semi-official spokesman of this Methodist organization.

"This organization, acting doubtless within its legal rights, has made itself extremely offensive to the Vatican and to the Pope.

"It has gone to Rome to proselytize in a vigorous, aggressive and rather impolite fashion.

"Needless to say, it hasn't manufactured any genuine Italian Methodists, but it has succeeded, according to the statements of Archbishop Ireland, in insulting sincere Catholic believers, and deliberately and unnecessarily offending Catholic feeling in Rome.

"The Methodists, as stated, have a legal right to do this. Any man who stays inside the police regulations can do anything he likes in any city.

"But it is quite natural that the head of the Catholic Church should not care to receive with special honor the spokesman of a Methodist organization that is accused of making it a business to belittle the Catholic religion in Rome, and, by inference, to insult the head of the Catholic Church in Rome.

"Bishop William F. McDowell, of the Methodist Church, who supports the Methodists at Rome, says:

"'Our Methodist associations are in Rome for the purpose of doing Protestant work among a Catholic people, and the Catholic Paulist Fathers are doing a Catholic work among a Protestant people here. Charges that the efforts of Methodist missionaries have a "pernicious, proselyting effect" in Rome are no more true than the similar statement concerning the work of the Paulist Fathers in this country.'"

"Bishop McDowell is mistaken.

"America is a sort of 'free for all' religious country.

"It is preposterous to say that Catholics at work in America are at work 'in a Protestant country.' There is no recognized, official religion here. This country is not Protestant, or Catholic, or Mohammedan, or Christian Science, or Buddhist, or Confucian, or atheistic, or agnostic.

"*This is a republic which recognizes officially no religion, which is forbidden by its constitution to recognize officially any religion.* Here all religions and all religious teachers are on an equal footing.

"Catholics at work here are not proselyting in a Protestant country. They are looking after their own people, after the millions of Catholics that have come here as Catholics from other countries, and after those that have voluntarily joined their Church.

"In Rome it is not so. Rome, historically, sentimentally, and *actually*, is the seat of the Catholic religion, the home of the Popes for ages.

"It is the Pope's liberality and generosity that keeps open the Vatican and St. Peter's, with their beautiful treasures, to the travelers of the world.

"The Pope is an old man, undergoing voluntary imprisonment because of his faith. The least that any decent foreigner can do in Rome is to respect his feelings, and the religion of which he is the head.

"And if Mr. Fairbanks did not know that, it is a good thing for the Pope to have impressed the fact on him.

"As regards Bishop McDowell's statement that the Methodist missionaries are in Rome to make Methodists of the Italians, we must say most respectfully that to anybody that knows Rome and Italians, that is a very interesting Methodist joke.

"Some Italians want Catholicism and some do not. Some want socialism and have it. Some want agnosticism. Some want no 'ism' at all.

"One thing is quite sure, the Italians do *not* want Methodism. And prob-

ably all of the real Italians that could be made real Methodists by a thousand missionaries in a thousand years could travel comfortably in one taxicab.

"The Italians are good-natured and will listen.

"They are also a practical race. They will accept spaghetti, chianti, macaroni, lire, or kind words from a Methodist missionary, or from any other kind of a missionary.

"But, if you take away from an Italian his Catholic religion, you do not make a Methodist of him—you make something quite different.

"In brief, respect for religion and religious teachers is one of the elements of common decency.

"Every man has a right to think what he chooses.

"No man has a right to insult the faith or the religious teacher of a great body of people.

"We believe that Mr. Fairbanks, or any other outsider sharing in demonstrations of disrespect for the Catholic religion or the head of the Catholic Church in Rome, needs to be taught a lesson. And we are glad that a lesson was administered."

Ansgar Albing (Baron de Mathies), the admirable grace of whose addresses was recently pointed out in these pages, has just published (Fr. Pustet & Co.) a charming little volume entitled *Harmonien und Disharmonien*, in which the author traces the varying moods of the soul, irenic and ironic. The aim of the volume is, of course, to spiritualize the tendencies of the will and to warn the young mind against the intoxicating influences of brilliant and passing acquisitions.

The Pustets have just published a new and extensive life of the Austrian reformer and Saint, Clemens Maria Hofbauer. The work is edited by P. Adolf Innerkofler, C.SS.R., and deserves further notice and interpretation in English.

One of the most attractive novels written of late and somewhat out of the common run of Catholic romance is the Marquise de Lanza's *The Dweller on the Borderland*. Its chief excellence lies in its analysis of the psychical elements at work in a rather delicate situation. A gifted young husband with a good-natured but commonplace wife is led to give up his position as a teacher in a country town in search after an ideal literary career in New York. After some disappointments he accepts a position as tutor to a bright boy who is under the guardianship of his aunt, a young widow, highly cultured and devoutly Catholic. A bond of mutual attraction arises between the tutor husband and the widow, and the well-poised manner in which the author brings about a struggle in which all the nobler faculties of mind and heart are called into play against the dangers of elective affinity, as Schiller would have said, constitutes the charm and climax of the story. The novel is, as we said, distinctly superior to the Catholic school novel meant for young girls' libraries, but rather of the order of Mrs. Ward's. John Joseph McVey, Philadelphia, publishes the book.

A new book by Mother Loyola is to be ready in May. The gifted author of numerous volumes for the instruction of children has not been heard of for some years. Her last volume *Home for Good* was published in 1907 by P. J. Kenedy & Sons. The present book, entitled *Heavenward*, and to be issued by the same house, is a treasury of spiritual direction for adult children. It is to have an introduction by Father Thurston, S.J.

The Charity Union (Charitas-verband für d. Kathol. Deutschland, Freiburg Br.) of Germany has just issued its report of the Conferences held in October last year at Erfurt. It deals chiefly with the methods for ameliorating the conditions of foreign emigration. A goodly portion of the *Auswanderer-problem* discusses the provisions made and to be recommended for immigrants to the United States.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

MAN MIRRORING HIS MAKER. The Priest of God's Church. Edited from an unpublished MS. by F. C. P. New York, Cincinnati, Chicago: Benziger Bros.; London: Art & Book Co. 1908. Pp. xiv-208. Price, $0.75 *net.*

THE INWARD GOSPEL. Some Familiar Discourses addressed to Religious who follow the Rules of St. Ignatius. By W. D. Strappini, S.J. London, Burns & Oates; New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. 121.

LA LITURGIE ET LA VIE CHRÉTIENNE. Par A. Vigourel, du Séminaire Saint-Sulpice. Paris: P. Lethielleux. 1909. Pp. xx-504. Prix, 4 *fr.*

LA PRIÈRE DIVINE: LE "PATER". Par J.-M.-L. Monsabré, O.P. Cinquième édition. Paris: P. Lethielleux. 1909. Pp. 402. Prix, 3 *fr.* 50.

DIE SCHRIFTEN DES HEIL. FRANZISKUS VON ASSISI. Neue deutsche Uebersetzung nebst Einleitung und Anmerkungen. Von P. Maternus Rederstorff, O.F.M., Generallektor der Philosophie, Apost. Pönitenziar an der Lateranbasilika zu Rom. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1910. Pp. 216. Price, $0.35.

DAS HIMMLISCHE VATERHAUS. Unterweisungen über die Freuden des Himmels. Zu Ehren des heiligsten Herzens Jesu, zum Troste und zur Erbauung des christgläubigen Erdenpilgers. Von P. Ludwig Lercher, S.J. Mit oberhirtlicher Druckgenehmigung und Erlaubnis der Ordensobern. (Aszetische Bibliothek—6.) 1910. Regensburg, Rom, New York und Cincinnati: Druck und Verlag von Friedrich Pustet. 1910. Pp. viii-192. Price, $0.70.

QUESTIONS OF THE SACRAMENT OF MATRIMONY. Answered by the Rev. J. M. Phelan of the Diocese of Green Bay. Second Edition. Green Bay, Wis.: F. Kaster Co. 1909. Pp. 64. Price, $0.10.

VERTUS ET DOCTRINE SPIRITUELLE DE SAINT VINCENT DE PAUL. Par Abbé Maynard. Dixième édition. Paris: P. Téqui. 1910. Pp. xiii-432. Prix, 3 *fr.* 50.

LA RÉSURRECTION DE JÉSUS. Suivie de deux Appendices sur la Crucifixion et l'Ascension. Par l'Abbé E. Mangenot, Professeur d'Écriture Sainte á l'Institut Catholique de Paris. Paris: Gabriel Beauchesne & Cie. 1910. Pp. 404. Prix, 3 *fr.* 50.

COMMENTARIUS IN ACTUS APOSTOLORUM. Editio sexta denuo emendata et notabiliter adaucta. Opera A. Camerlynck, Can. Hon. Eccl. Cath. Brug., S. T. Doct. in Univ. Cath. Lovan., et S. Script. Profess. in Semin. Brugensi. (Commentarii Brugenses in S. Scripturam. A. R. Adm. D. J. A. Van Steenkiste primum editi.) Brugis: Sumptibus Car. Beyaert. 1910. Pp. 459. Pret. 5 *fr.*

PHILOSOPHICAL.

THE DEVELOPMENT OF RELIGION. A Study in Anthropology and Social Psychology. By Irving King, Ph.D., State University of Iowa. New York, Toronto, London, Melbourne: The Macmillan Co. 1910. Pp. xxii-371. Price, $1.75 *net.*

NOTRE VIE SURNATURELLE. Son Principe. Ses Facultés, les Conditions de sa Pleine Activité. Par Ch. De Smedt, S.J., Bollandiste. Tome I. Bruxelles: Albert DeWit. 1910. Pp. xvi-572.

GESAMMELTE APOLOGETISCHE VOLKSBIBLIOTHEK. Erster Band. Volksvereins-Verlag Gmb. H. M. Gladbach. 1910. 484 Seiten. Preis gebunden 2.40 M.

AKADEMISCHE VORTRÄGE. Die Exerzitienwahrheiten von Heinrich Bruders S.J., Dr. phil. u. theol., Privatdozent für Dogmengeschichte an der Universität Innsbruck. Innsbruck: Druck und Verlag von Fel. Rauch. 1910. Pp. x-483. Preis, K 3.60.

HISTORICAL.

HISTORY OF THE CATHOLIC CHURCH IN WESTERN CANADA from Lake Superior to the Pacific. By the Rev. A. G. Morice, O.M.I. With Maps and Illustrations. Two Volumes. Toronto: Musson Book Co. 1910. Pp.: Vol. I, xxiv-362; Vol. II, xi-414.

THE STORY OF W. J. E. BENNETT, Founder of S. Barnabas', Pimlico, and Vicar of Froome-Selwood and of his Part in the Oxford Church Movement of the Nineteenth Century. By F. Bennett, M.A., Formerly Rector of Farleigh, Surrey. With Portrait. New York, London: Longmans, Green & Co. 1909. Pp. xvi-304.

A MARRIED PRIEST. By Albert Houtin. Translated from the French by John Richard Slattery. Boston: Sherman, French & Co. 1910. Pp. 100. Price, $0.70 *net*.

BLESSED MARY OF THE ANGELS, Discalced Carmelite (1661-1717). A Biography of the Rev. George O'Neill, S.J., M.A., Fellow of the Royal University of Ireland. New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. xiv-184.

DOM GUÈRANGER, ABBÉ DE SOLESMES. Par un Moine Bénédictin de la Congrégation de France. Tome deuxième. Avec un portrait en héliogravure. Deuxième édition. Paris: Plon-Nourrit & Cie. et G. Oudin & Cie. 1910. Prix, 8 *fr.*

LOUIS XVI. Étude Historique. Par Marius Sepet. Paris: P. Téqui. 1910. Pp. 494. Prix, 3 *fr.* 50.

MISCELLANEOUS.

CAPTAIN TED. By Mary T. Waggaman. New York, Cincinnati, Chicago: Benziger Bros. 1910. Pp. 199. Price, $0.60.

ALLELUIA. An Easter Booklet. By the Rev. T. J. O'Mahony, D.D., D.C.L., All Hallows' College, Dublin. Second Edition. Dublin: Browne & Nolan. 1910. Pp. viii-47. Price, 6 d.

A RED-HANDED SAINT. By Olive Katharine Parr. London: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1909. Pp. xiii-306.

DAS KREUZ IN GEFAHR. Deutsches Kulturbild aus dem achten Jahrhundert. Von Conrad von Bolanden. Regensburg, Rom, New York und Cincinnati: Fr. Pustet & Co. Pp. 244. Price, $0.50.

THE CATHOLIC ENCYCLOPEDIA. An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Edited by Charles J. Herbermann, Ph.D., LL.D., Edward Pace, Ph.D., D.D., Condé B. Pallen, Ph.D., LL.D., Thomas Shahan, D.D., John J. Wynne, S.J., assisted by numerous Collaborators. In fifteen volumes. Vol. VII: Gregory—Infallibility. Pp. 800.